The Churchman.

VOLUME XVII. No. 21.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 TIM. iii.—15.

PUBLISHED FOR THE PROPRIETORS.

NEW-YORK, SATURDAY, JULY 24, 1847.

WHOLE NUMBER, 853.

AT NO. 12 JOHN STREET.

CHRIST AND THE CHURCH.

A SERMON PREACHED IN THE PARISH OF ST. GEORGE, SYDNEY, IN BEHALF OF THE DIOCESAN CHURCH SOCIETY OF NOVA SCOTIA, BY REV. W. Y. POTTER, VISITING MISSIONARY.

I am called upon this day to advocate the claims of the Diocesan Church Society, and I embrace the opportunity; indeed it seems almost incumbent on me to do so, of endeavoring to explain what is meant by the Church, according to the doctrine of the Church of England; and, having done this, I will press upon you the duty of contributing of our substance to the Glory of God, and the advancement of his cause. In the Apostle's Creed we express our belief in the Holy Catholic Church, concerning which ignorance has so much abounded, that some have thought we thereby expressed our assent to the Romish Church alone, to the condemnation of our own; others have run into an opposite error, supposing that all sects which choose to set up their own dogmas, "teaching for doctrines the commandments of men," are alike portions of the Catholic or Universal Church. On this head I think we may profitable spend a portion of investigation; and may the Spirit of truth guide us into all truth, in this as in every other important enquiry. In entering upon this topic, the treatment of which is rendered difficult, not by the scarcity but by the profusion of materials which court acceptance, those to whom the subject is familiar will, I trust, bear with me while I speak plainly to those who have never yet given it their consideration, from whom I would affectionately bespeak their earnest attention. And in making this statement, for the instruction and stablishment in the faith of members of our communion, should any other be present, I would beg them to lend an unprejudiced ear to the truths here unfolded, assuring them that we shall strive to speak in all charity and love, earnestly desiring that the peace on earth and good will towards men which our Saviour came to establish, may be exhibited in all our lives and conversation.

In order that the following discourse may be more clearly understood, it is necessary to remark that the words Presbyterian and Presbyterianism here employed, do not refer to that respectable body of Christians so termed, in particular, but every denomination under whatever name, which has but one order of ministers, or which does not possess the Apostolic succession. Several references will be made to the American Episcopal Church, as being both in temporal circumstances, and in prospects, more similar to our own, than the Church at home: her talents, piety, fearlessness, and success need not humble eulogy; she is indeed the worthy daughter of a worthy mother.

Before I proceed to show the doctrine of our Church, respecting the nature and constitution of Christ's mystical body, I will however, set before you, from the pen of a living writer, the state of the Catholic Church, if, as some maintain, it embraces all sects and denominations whatever. "What (asks the writer) is the present state of the so called Christian world? Is it such as it ought to be, the New Testament being judge? The glory of the Church is that it should appear as a city at unity with itself. But where is this unity? Nowhere! Numbers who profess the name of Christ are rent and torn into a thousand parties, each boasting its own independence, all claiming the Bible, and yet believing or not believing just what they please; some contending for this creed, others for that, and many spurning the restraint of any creed at all, while others openly tell us that sacred and profane writers were all moved by the same kind of inspiration, and that half the Bible is nothing but a series of fables. This is the kind of unity we have now to contemplate. Any person with a fluent tongue starts up, asserts the Church is, and ever has been wronged, digests a new scheme of faith, proclaims it with the authority of a new messenger from the skies, and forthwith a new sect appears; men call it a church, it grows, makes its own ministers, and rears its own pulpits; silencing every rebuke by appeals for charity, and branding every reprover with the title of bigot. Nay, so little do men fear the awful sin of schism, that they pride themselves in the privilege of committing it."

I wish, Brethren, this statement were untrue, I wish we could even say it is exaggerated; but, alas! it is only too correct. And shall we call this rending of the seamless mantle of Christ, his holy Catholic Church? shall we term this state of division the members of His one body? shall we assert that this chaos of confusion is the chaste spouse of the blessed Saviour? Common sense will teach us this is impossible; indeed the evil is remedying itself. Men who have courage enough to face the prejudices of the age are looking for something that shall satisfy them as to the real authority of those who claim to govern them, as ambassadors of the Lord. Clearly, none can have a *natural* right to feed Christ's flock; the right must be given them, and can only be bestowed by Jesus Christ, the sole source of ministerial power. For what constitutes a minister? Is he simply any educated man who is able to preach? is he simply any pious individual who has the faculty of being useful? is he simply a person of ready utterance, who can make prayers, or set forth the threats and promises of the Gospel? If this were all that is needed, why did St. Paul ordain elders in every city? or why did our Saviour issue any commission at all? Thousands of men and women too can perform all this, who are well aware they have no part nor lot in the ministry. So then, though a minister should possess all these qualifications, he must also possess something *besides*, on which he grounds his *right* to appear before the Church in God's name, as an ambassador of Christ; or else the question will occur—"by what *authority* doest thou these things, and who gave thee this *authority!*" And should he refer to his piety and apparent usefulness, still a question of *authority* can never be answered by a proof of *ability*: were a man ever so *able* to perform the duties of a magistrate, yet who would submit to his jurisdiction, unless he were also *authorised*; will men never exercise the same discretion in matters of religion, that they do in ordinary business? Or if he answer that such and such persons ordained him, the question of authority is merely shifted a little further back, and must then be traced to those who first began it; for if the beginners commenced a thing they had no right to do, all their successors are without *authority* also, for they had none to give them. Now there are at present thousands of persons, both in Europe and America, who are looking into this very serious question; who are making candid enquiries after the peaceful Church of the Redeemer, and for the pastoral rule of those who *beyond all doubt* can trace their title to feed his flock up to the Apostles, and through them to Jesus Christ. And this brings me to the principal object I have in view, viz:—the doctrine of our own Church on this momentous question.

The nineteenth of our articles declares that "the visible Church of Christ is a congregation of faithful men, in which the pure word of God is preached, and the sacraments duly administered according to Christ's ordinance, in all those things that of necessity are requisite for the same." By the words *visible Church* our article means the Church on earth, as opposed to that in heaven; and by the term *faithful men* is meant those who outwardly hold the profession of a true faith. We are told that in order to constitute this Church, it is necessary that the pure word of God be preached therein; an expression which signifies more than the term preaching usually implies, and comprehends the reading of Scripture, as the Psalms, Lessons, Epistles, and Gospels, also the Scriptural teaching of the Liturgy, and the inculcation of a sound faith by articles and creeds.

Besides this preaching of God's word, the article states "it is requsite that the sacraments be *duly* administered." What is meant by *duly* may be gathered from the twenty-third article where it is declared that "it is not lawful for any man to take upon himself the office of public preaching, or administering the sacraments in a congregation, before he be *lawfully called* and sent to execute the same." What our Church understands by being *lawfully called*, we may gather from the preface to the Ordination Service, where she asserts that "it is evident to all men diligently reading Holy Scripture and the Fathers, that from the Apostle's time, there have been these orders of ministers in Christ's Church, Bishops, Priests, and Deacons." And again she directs that "no man shall be accounted or taken to be a lawful Bishop, Priest, or Deacon, in the United Church of England and Ireland, except he have had episcopal consecration or ordination."

Such is the doctrine of the Church of England, which *she* finds written in the pages of the New Testament, and exemplified in the unvaried practice of professing Christians for fifteen hundred years: and she does not lay down one set of doctrines for her Clergy to believe, and another for her Laity. These fundamentals have been too much lost sight of, and the punishment has been sévere; they are now being fearlessly maintained, and the sanction which God is giving to this faithfulness is little short of a standing miracle. Yet amid the uncertainty which the neglect of these points has caused, much painful doubt has arisen. In order that individuals may be enabled safely to judge for themselves, in this day of conflicting and contrary opinions, whether they belong to Christ's Church or not; they must first be sure that there was once a Church of Christ, not merely an organised body of believers in the doctrine revealed by Christ and his Apostles, but a body organised by Christ and the Spirit, for the purpose of maintaining and spreading that belief. Then they must be satisfied there never did happen a total failure in the continuous organization or succession of this Church. Then they must be convinced that where it has partially failed it is impossible without a new revelation that human authority could institute a new succession of ministers, possessing the rights and commission which have been lost. Finally they must be convinced that the ministry of their communion is no recent invention of human ingenuity, but really and by uninterrupted transmission, the ministry of Him who promised to be with His Apostles, even unto the end of the world.

If members of other denominations can satisfy themselves, either that a Church can exist with a ministry of human invention and origin; or that any of God's commandments are non-essential or non-expedient, which seems like declaring that they are wiser than He; or if they will assert a succession from the Apostles not to exist; with all this you as Churchmen have little to do, to their master they must stand or fall; we would enlighten them if we could, but it is not ours to judge them; *only I am bound to tell you that you cannot frequent their assemblies, or countenance their ministrations, without committing sin.* Let us however briefly consider what this Apostolical succession is—it means that our Saviour founded his Church but that He left it to the Apostles guided by His Spirit, to build the fabric; that they ordained elders and deacons, to teach, feed, and guide the flock, in subservence to their own higher superintendence; that no elder or deacon ever could or did ordain another, but that office was left to the Apostles; that as the period of their own lives drew nigh, the Apostles specially ordained others, to whom they entrusted, each in his own sphere or diocese, the supreme rule under Christ in spiritual things, and the sole power of ordaining elders; that as each bishopric became vacant, or new ones were formed, living bishops ordained others to the charge, so that no man ever executed any function in the Church, save, who could trace up his succession in an unbroken line to the Apostles, and his commission from Christ, whose promise was given to be with his ministry even to the end of the world.

If this succession in the Church of England were lost, as some pretend, then we should indeed be reduced to their level; but then there would be no lawfully empowered minister, no valid sacraments, according to the doctrine of our church, in the British empire; except those, to Protestants objectionable ones, of the Romish church: an awful state of things indeed, but one which might be remedied by procuring orders from some of the ancient still-existing churches of the East. If, however, as some contend, this succession from the Apostles nowhere exists; either that they never had successors at all, or that the succession has failed; then indeed we may relinquish our charge, and fold our hands in hopeless despondency; we may cry over the lifeless body and outward semblance of the Church, "Ichabod, the glory is departed from Israel." If the Apostles have no existing successors, the ministry is destroyed, and we are deprived, not only of all power or right to preach, but also of the sole comfort which sustains and cheers us in our arduous and too often thankless office—the comfort of the promise of the Saviour's presence, and the Spirit's influence.

God be thanked, however, we never had less reason to despair. The limits of this sermon will not indeed permit me to enter into the discussion and proofs of the Apostolical succession; but assuredly the Saviour who promised to be with His ministers to the end of the world is with them now; and this succession is claimed and proved to exist beyond a doubt, in many churches in different parts of the world; but in none is its existence clearer than in our own. These several churches are all branches of the Holy Catholic Church, and hold the Apostolical discipline and government, together with, in the main, their doctrines. We, as members of the Church of England, have beyond most others a sure and certain ground whereon to stand; we have as great proof as can be without a miracle, that in our doctrines, church-organization and polity, and in our use of a liturgy, we have rightly interpreted the voice of Scripture on these points. "There is evidence that St. Paul preached the gospel on the shores of Britain; the earliest Fathers mention ours among the nations which had received its light; so that when Augustin came, he found a church existing in due subordination to its Bishops. Our Church was afterwards in some degree of connection with that of Rome, and received many of her peculiar opinions; till at length these additions were cast off, and she resumed that holiness in faith, and purity of discipline, which had marked the Primitive Church." Thus conformed to the guidance of scripture, and the model of the Apostles, she stands forth to view as the candlestick of unalloyed gold, together with the lamps thereof. Our Branch of Christ's Church may be therefore fitly called the Reformed Catholic Church, and is a large and rapidly increasing body; larger than many persons imagine; and rapidly increasing in every direction, and by accessions from every denomination. Those who speak of us as the Church of England only, take a very narrow view of the subject; we are a portion of one immense body, the same in fact, though existing under different names; in England, the Church of England; in Ireland, the Church of Ireland; in Scotland, the Scottish Episcopal Church; in the United States, the Protestant Episcopal Church; and I may say, in every colony or clime where the English language is spoken, under the name of Episcopalians, members of the Reformed Catholic Church are to be found. Her liturgy exists in every known language; her faithful sons are to be found of every nation, and of every complexion. Each single faithful member, though but an unit or atom of the whole, is neverthele a part of Christ's Holy Catholic Church, an integral portion of the communion of Saints. God grant us grace to use these glorious privileges aright; God enable us to spread them far and wide, till the limits of the Church are the limits of the world.

There is no doctrine or tenet of our religion in which all Christians were for fifteen centuries so unanimous, as in that of Episcopacy. Always and every where, however Churches varied in opinions and practices, all retained their Bishops. To the *facts* that took place in their day, the Fathers are unquestionable evidence; they must have known what took place in their day, and they could have no motive for concealing them. "And if," as an eminent prelate of our day observes, "the Episcopal form of Church-government be undoubtedly Apostolic in its origin and authority; if the right and duty of preaching the word of truth, and dispensing the sacraments of grace, have been transmitted through that channel, from the Holy Apostles themselves, to the ministers of Episcopal Churches, it cannot be otherwise than presumptuous and hazardous for men to turn away their eyes from that pattern, and to separate themselves, or to live in a state of separation, from a Church which can exhibit these credentials; and against which no charges can be brought which justify separation; and it ought to be a subject of devout thankfulness to those belonging to such a Church, that there can be no question as to the commission of its ministers and the validity of its sacraments."

There is no one body of Christians to be found existing from the beginning, that does not profess Episcopal discipline and the Apostolical succession. Of the ancient Eastern Churches, no remnant is to be found under any other form; none which had even heard of any other system in past ages. Every search made by either Episcopal or Presbyterian Missionaries, has resulted in this fact, that *all* the ancient Churches are Episcopally constituted. Besides the well known instances of the Latin, Greek, and English Churches, we have the testimony of the Chaldean, Syrian, and Nestorian Churches on this head. As respects the Syrian Church, let us dwell briefly on the evidence it offers—we know the twelve Apostles spread the Gospel in different lands, but where they went we have but faint tidings. Now had there ever been a single ancient church discovered, professing the Presbyterian form of Church government from the beginning, would not such a fact be widely spread, as proof of the divine origin of that discipline? None such have we ever heard of, but ancient churches have been found with a ministry similar to our own; will not then every candid individual allow the weight of such testimony in our favor? More than three centuries ago, Christian Churches were discovered in India; it was attempted to bring them under the authority of the Pope, but they fled to the mountains and were lost sight of. More recently they were again visited, by an English clergyman, who found them very similar in doctrine and discipline to our own church, having bishops, priests and deacons; and adducing their own records in support of ther claim to a succession from the apostle St. Thomas. When one of their bishops was told of denominations with a ministry of one order only, his striking reply was, "there must be something imperfect there." Want of time forbids my giving more of these details; every candid person will admit the weight of this evidence in behalf of Episcopacy.

Those Reformers who abolished the Episcopal and instituted the Presbyterian form of Church government, did it on a plea of necessity, not as a matter of preference. We find Luther anxious for Episcopacy; we perceive Calvin desirous of such an order of Bishops as were in the Reformed English Church. He even joined with other reformers in writing to England on this head, but the letter not reaching its destination, the design was dropped. I will add the testimony of one witness, valuable, because apparently given contrary to his own wishes. Scarcely anything new is ever brought against Episcopacy, almost all appears in a book in support of Presbyterianism, written by request of the Westminster Assembly. We may be sure the best abilities of the learned author, Blondel, were exerted in the cause; and yet he concludes with these remarkable words: "By all we have said to assert the rights of Presbytery, we intend not to invalidate the ancient Apostolical constitution of Episcopal pre-eminence; but we believe that wherever it is established conformably to the ancient canons, it must be carefully preserved; and wherever by some heat or contention, or otherwise, it has been put down or violated, it ought to be reverently restored." This passage was immediately suppressed. Now of all who at this day use Blondel's arguments, how many are there who mention this, his candid confession!

One other class of witnesses I will allude to, viz: those who, from being ministers in other denominations, have given up their office, and sought ordination at the hands of Bishops. It is no wonder, where families have grown up without knowledge of the distinctive claims of our church, if ignorant or half-instructed persons have been led away to other sects by arguments of which they cannot discern the emptiness. But the case is different where persons carefully educated in the views of their sect, supporting themselves by officiating as pastors, having the best information on their own doctrines, and filled with a natural jealousy of the pretensions of others; where such persons, as the result of deliberate examination, resign their charge, break the ties that bind them to their people, grieve their own relatives, and pain their own bosoms, cast themselves and families on the world, or (hardest of all) declare they have hitherto been mistaken; every candid mind must admit that for which such sacrifices are made, to be at least worthy of examining into. Within these few years, many ministers have left their stations, declared the invalidity of their orders, and sought admission into the Reformed Catholic Church. I cannot do more than to refer to one or two striking instances of such conversions. We read of Mr. Marshall, a talented minister of the Church of Scotland in Edinburgh, who in resigning his charge uses the following expressions: "My confidence in the form of Church government established in this country being very much shaken, I felt it incumbent on me solemnly to reconsider its nature and scriptural foundation, and the result of this investigation has been at variance with the vow I took at my ordination. Episcopal government I believe to be not only expedient, but, being coeval with Apostolical times, to have had the sanction of those divinely appointed to plant and model the Christian Church." We also read of Dr. Wylie, a minister of high standing in the United States, and even President of a College, who laid aside all to seek the lowest, viz: Deacon's orders at the hands of a Bishop.

Among the most recent intelligence of the kind, we read of five Wesleyan ministers having gone to the Bishop of Madras, begging to be admitted to the privileges of communion with the Church of Christ. We read also that two ministers of high standing and attainments in the Canadian Branch of the Church of Scotland have given up their stations from a conviction that Presbyterianism is neither Scriptural nor expedient, but that the Episcopal form of Church government is divinely instituted and ordained for the preservation and extension of the Catholic Faith. In every part of the world, the sheep of the divided flock seem bending their course towards the old paths, where is the good way, where rest for the souls may be found. The day, we believe, is not far distant when such returns will be of very frequent occurrence.

I wish I had time to recapitulate to you the remarks made on this subject by an American clergyman now deceased. He was brought up a strict Congregationalist, and ordained a minister of that connection; but, relinquishing his views, he was afterwards ordained by Bishop Moore. Some of his remarks are as follows: "After considerable reading of scripture and other books, I was convinced the ordination I had received was not scriptural, consequently not valid. There was no alternative but to desist from the ministry, or to obtain valid ordination. The first object I had in view, in receiving Episcopal orders, was to obtain authority to officiate in holy things; the next was to be connected with the Church whose government I view to be of divine institution. I believe Christ appointed officers in his Church, and pointed out the mode by which they were to be inducted into office, and the mode in which his Church is to be governed; and that none have a right to alter those regulations which Christ has appointed. To live and die disconnected from the Apostolic Church was not consistent with a good conscience. Many who undertake to judge in these matters are almost totally ignorant of the principles of Episcopacy. The step I am taking has relieved me of distressing doubts about the validity of my orders. I now enjoy the pleasing satisfaction of belonging to that visible Church, whose ministry, sacraments, doctrine, and worship, are according to the institution of Christ." This last remark may remind some of an expression used in a lately printed sermon of another converted minister—"one who has received Episcopal ordination possesses a satisfaction which others want, viz: he has received such a commission as was alone considered valid for fifteen hundred years, and is still so considered by the great majority of the Christian Church." With this compare the expressions of another convert: "I was so many years a Presbyterian minister, I have been so many years in the church; I can with truth assert these latter have been the happiest of my life. I can now labor for souls with the calm and settled conviction that I am right, that my commission is valid. I *know* that I am right; I know it in the same way that I know God's word to be true. I found there was no way for me to find rest for my soul, but to stand in the ways, and seek, and ask for the old paths." Add to this the recent exclamation of a minister at Geneva, the very city of Calvin: "Oh that I were an Episcopalian!"

Such are a very few of the numerous testimonies to the Reformed Catholic Church made by persons of every denomination, who could have no motive but a love of truth in making them; who had every other motive that men can have for keeping silence. They ought to have weight with those of her own communion never to dream of relinquishing or slighting what others are so anxious to obtain.

In what has been now said, I have been influenced by a desire to establish those of our communion in the faith, by pointing out, 1st, the difficulties and evils of anarchy and confusion in religion; 2d, the doctrine, orders, and claims of our Church, as respects the ministry; 3d, the earnestness with which others have sought her pale, and the peace and rest they have found therein. I hope I cannot be accused of stepping aside to attack other denominations; if so, it has been unintentional: at the same time, I would in all charity and love commend what has been said to the serious consideration of those who have separated themselves from the Church, should any such be present? Meanwhile the signs of the times with regard to our holy Zion, are more than encouraging. A spirit is abroad upon the earth, working with resistless energy, yearning after a deeper insight into the true way of Salvation; into the nature of the blessings and privileges of the Holy Catholic Church, the true ark of salvation, the mystical body of the blessed Saviour. Thank God, the Church is no longer the blind watchword of a party; but is recognized as the city of the living God on earth, wherein those who use their high privileges aright, are disciplined and fitted for the citizenship of the heavenly Jerusalem. This truth is sinking deeply into the minds of pious and reflecting persons, that the Christian life is not an individual but a corporate life; that we ought all to be members of one body whereof Christ is the head, and members in particular one of another; that a real Christian's conversation and worship must be unselfish; that blessings are to be chiefly sought, and most surely to be expected, in the public devotions of God's house. Within our pale, the most careless must remark the revival of the old Church principles of our Reformers and Martyrs; the increasing desire for union and unity; the yearning after that godly discipline we have so much lost; the more ready and willing obedience to ecclesiastical authority; the intelligent tracing of the commission of the Clergy through the Apostles to our Lord himself, as the only sure warrant for their work; the growing seriousness with which both clergy and laity fulfil their appointed functions and duties; the greater anxiety to live by the Bible and Prayer Book, the better observance of fasts and festivals; the more frequent and reverent administration of the Holy Sacraments; the growing habits of self-devotion and self-sacrifice.

Let it not be said, as it is sometimes, for indeed it cannot be said with truth, that we put the Church in the place of Christ. We love Him far more than Her; we love Her for His sake, because She holds his truth in charge; because She was founded by Him, because He loved Her and gave Himself for Her. We depend upon His merits for salvation; we proclaim pardon and eternal life dependant on repentance and faith in a crucified Redeemer. But we desire to look for those blessings in God's appointed way; we are all the more anxious to preserve that fabric which Christ erected to maintain and dispense these truths. But I warn you, brethren, that to spread a knowledge of the Saviour in his appointed way, to share the triumphs of his Church, to promote this evangelical and heavenward movement, you must exhibit practically, by your lives and conversation, the benefits and blessings with which God has endowed our spiritual Zion; for the Church can never wholly fulfil her high mission, till all the great truths she teaches are exemplified in the lives of her children. Then, when surrounding multitudes are compelled to admit that God is with you of a truth, they will be led to swell instead of opposing her triumphs. I will conclude this portion of my sermon by showing you, in the language of an eloquent Canadian Layman, what those triumphs are. "In England," exclaims this speaker, "how rapid is the diffusion of sound practical religion! how noble a spirit of Christian charity walks through the land, repairing the neglect and sloth of past years! New spires point the way to heaven; clergy and laity join hand in hand in the hallowed work; and true Gospel light extends its saving sway. Not content with the limits of her own seagirt domain, England plants the cross on her most distant battlements; she unfurls the Episcopal banner upon the palm-crowned heights of Jerusalem; already is it fanned by the breezes of New Zealand, soon will it wave upon the rock of Gibraltar, over the forests of New Brunswick, and over the pastures of the Cape. In Ireland, the clergy of that country are (to use Presbyterian language concerning them) a band of saints. They carry their lives in their hands, their path is in their own blood; and yet, under their teaching, the sun of righteousness begins to gild that noble-hearted people. In Scotland, the prospect is equally cheering to the faithful Churchman. The old communion of the land, the undestroyed and indestructible Episcopal Church, has broken the bonds with which Kings and Legislators and hostile multitudes long shackled her venerable form: she has cast off ashes for the garments of rejoicing: she has flung wide to the breeze the banner of Apostolic truth and evangelical order, and its time-honored folds shall soon be reflected from the waters of the Tay, waving from the turrets of her own university. From the American Church tidings equally encouraging daily reach our ears. It is impossible to take up an American Episcopal Journal, without noticing the increasing numbers of confirmations, or observing how frequently dissenting teachers repair to her Bishops for that valid Apostolical commission, without which they had previously labored."

Methinks I hear the whole Church, with a burst of united voices, exclaiming—"Not unto us, O Lord, not unto us, but to Thy name, give the glory."

COMMUNICATIONS.

For the Churchman.

DIOCESAN INDEPENDENCY AND SYNODICAL AUTHORITY.

Dear Mr. Edttor.—I have several times, of late, seen assertions of opinion on the subjects placed at the head of this article, which have given me both surprise and pain. In the True Catholic—which is a most able and mostly a sound church periodical—it has several times been asserted, in effect, that our General Convention is the creature of the dioceses, and has no authority except what they have given it. The Bishop of Western New-York, whom we regard as a sound Churchman, as well as a learned divine, has made the same view of the General Convention a fundamental point in his articles in favor of abolishing the General Seminary.

I cannot at present give the subject the attention which its importance, and the high authorities against the view I shall take, would seem to demand. Nevertheless, I will say something. A word to the wise is enough; and such, I hope, your readers, for the most part, are.

The main argument that I have seen in favor of the view above referred to, is derived from the origin and constitution of the General Convention. Now I fully and freely admit that this authority, so far as it goes, is against me. The editor of the True Catholic, however, seems to me to attempt to support this view on general principles of scripture and canon law; and though included in his sweeping assertion, "*that our clergy, not one of them, know anything at all of the principles of the canon law,*" yet I presume that he will allow me to know something of the scriptures and the ancient canons.

It seems to me that the fundamental principle of his argument is wrong. It is indeed true that the government and jurisdiction of the Church was given to the Apostles and their successors—the Bishops; but then it was to them *collectively, as a body*, and not to each an individual share or portion. This grant of authority founded no diocesan independency. I hardly need repeat the language of the grant or commission, it is already so familiar. The promise of Christ's presence, and of the ratification in heaven, was not to each individual, but wherever "*two or three*" are gathered together, (Matt. xviii. 20.) And hence the first Apostolical canon requires *two or three* to be present at the ordination of a Bishop; and less than that number has never been recognised as a distinct branch—a national or provincial church. The Council of Jerusalem, (Acts 15,) certainly neither taught nor recognised the doctrine of Diocesan independence. Nor is it anywhere recognised in the scriptures. True, each of the distinct churches, as Ephesus, Corinth, Antioch, &c. were independent of each other, and were dioceses only; but they were independent, not because they were dioceses, but because they were the central points around which there would very soon come to exist distinct national or provincial churches, with their Metropolitans, &c. They were not in the same Province, and were in fact provincial churches, as much as diocesan. And therefore the *simple fact* of their dependence the one on another, by itself considered, no more proves diocesan than provincial independency; and, considered in relation to other important and fundamental principles, it does prove provincial independancy, and excludes diocesan.

I refer then to the great fact as a corner-stone of the whole system—that the jurisdiction of the Church was given to the Bishops, not severally and individually, but as a body or college; and though there may be subdivisions of this college or body, competent to all the purposes of perpetuating the church and preparing souls for heaven, yet these subdivisions can never be so small that there shall be less than "*two or three*," so that there is no provision for diocesan independency.

It is not customary for a Bishop to ordain his successor. The succession cannot rely on this usage for its perpetuation. Nor would it, or could it, be secure, if one Bishop alone were allowed to ordain a Bishop. The canons of the church have never allowed such a proceeding; three at least have always been required. Suppose, now, a diocese to become vacant, how, on the system of diocesan independency, is it to be supplied? The diocese, I grant, can *elect* such a successor—but who shall consecrate him? The neighboring bishops must, of necessity, be called in. Here, then, the diocese, instead of being *independent*, is dependent upon the surrounding dioceses for its very existence. But this is not all. No bishops would consecrate the bishop without knowing something of what the bishop was going to do and teach—without some pledges or promises as to his Episcopal course; and what is more, some recognised and acknowledged authority to *compel* him to live up to his promises, or take from him his power to act if he did not. Now this, instead of Diocesan independence, is synodical authority, claimed and exercised by the ordaining bishops. And without this authority there could be no ordinations to the Episcopate, and no Episcopacy.

I say then that synodical authority is indispensible to the Episcopate itself, and is distinctly provided for in the scriptures; while on the other hand diocesan independence is both impossible in practice and unscriptural in principle.

But it may be asked, where is the synodical authority? I answer, wherever the bishops of a province, if no more than two or three in number, meet together in Christ's name, and to provide for the welfare of His church. Doubtless such meetings have the rules and regulations by which they ought to be governed, but the authority itself depends not upon these rules. It is the grant of Christ, and inseparable from the college of bishops in any provincial or distinct branch of the church.

This seems to me so plain and certain that I hardly know what could make it more plain or certain.

Hence it follows that a provincial church like the Protestant Episcopal Church in this country, is not merely a "*union*," and cannot be. It is of necessity a "*unit*," and a diocese is just as much and no more, a unit as a parish. Neither is independent. Neither can subsist alone. As the parish is dependent on the episcopate for its priest, so the diocese is dependent on the synodical authority for its bishop; and as the bishop must have jurisdiction over both priest and people, so the synodical authority must have jurisdiction over both the bishop and his diocese. It seems to me that if we of the clergy must admit that we "know nothing of the principles of the canon law," yet we know enough of the scriptures and of common sense to see that this is true.

But where then is our synodical authority? I answer, *in the General Convention.* I do not say that it and the convention are identical. But being inseparable from the episcopal college, having no other mode of exercising its appropriate functions, the synodical authority in this country is, and of necessity must be, in the General Convention. The General Convention may be wisely or badly constructed. That is not now my question—though I am satisfied with it as it is—but it does embody the synodical authority of our branch of the church.

I confess, as in fact I have once already done, that appearances are against this view. Neither the history of the origin of the General Convention, nor "the Constitution of the Protestant Episcopal Church," show that any such thing is included within the General Convention. But neither do they prove, nor can they prove, that it is not there. We do not believe that the Papal investiture before the Reformation in England, nor the King's since, gives the English bishops their right to jurisdiction; though all the laws, both canon and civil, inculcate such a doctrine, and do not so much as intimate that that right is or can be derived from the only source from which it can come, namely, the grant of the episcopal college, with the consent of the people. Yet no one doubts the legitimacy of their jurisdiction an this account. So with our General Convention. There may be no claim of synodical authority in its history or constitution, yet it is of necessity there.

I shudder at the consequences involved in the other view. By the confession of all the General Convention is our highest ecclesiastical authority. To it both bishops and dioceses must submit. In its keeping are the articles of our faith, the rules of our discipline, and the sacred offices of our worship—the Prayer Book itself—and yet this is a mere creature of the dioceses—a human institution with no divine authority—no promise of ratification of its acts in heaven—no right to speak or act in God's name—but we ourselves and all we hold sacred or venerable, are subject to mere human authority after all; we can rise no higher, we have subjected the divine right to the human—what God has given and the Holy Ghost confirmed, to mere human authority—the mere creature of the dioceses! The thought is too overwhelming, and I close.

CONTRIBUTOR.

For the Churchman.

Mr. Editor,—There is a peculiarity in the situation of one of the missions of our Church, the Constantinopolitan, involving seriously momentous points of consideration. It is a trust committed to the charge and care of the Foreign Committee, a body which is *opposed to it.* I intend to speak plainly on this subject, after disavowing, as I now solemnly do, all personal reference to the gentlemen composing that Committee. Sensible men will require no apology for referring, *in limine*, to what I apprehend to be a maxim of acknowledged justice and propriety, that no man accept, or consent to hold, a trust in the matter of which he will feel himself bound to principles and action not accordant with the interests of that trust, or the views of the entrusting party. Now, nothing is clearer than that Bishop Southgate's mission is approved, and its interests are desired, by our Church at large; that is, if we may gather the truth on this head from very solemn acts of the General Convention, and each House in its separate capacity, and from successive actions of the Board of Missions, and its uniform resistance of influences, sought to be made to bear unfavorably upon it. The great majority of our Church journals are decidedly favorable to it—a sign of no small import. I am not able, at this moment, to speak with accuracy; but think that the weekly acknowledgments of the foreign treasurer evince, in special contributions, an extensively diffused desire to support the mission. Now I respectfully ask gentlemen who have it in their power to secure a different arrangement, whether it is quite fair that a trust thus evidently valued by the Church should continue to be held by those a great majority, if not all of whom, have far from friendly feelings towards it. The more conscientious and sincere their feeling of opposition, the more seriously important becomes this question, and the more reasonable the trust that it will be favorably and honorably regarded. Good common sense, embracing an accurate knowledge of human nature, makes it very evident that no report which the present Foreign Committee may make on the various, and some of them peculiarly difficult, delicate, and momentous points connected with the history and position of this mission, will be satisfactory to the Church at large. The somewhat distinguished Rev. Joseph Trapnell, jun., whether judging from an humble consciousness of his own infirmities I know not, has publicly intimated that even a Christian minister is not to be trusted for a statement of facts in a matter of difference in which his feelings or opinions may be enlisted in a particular direction. I apply not this to the Foreign Committee. It is very evident, however, that in the case of the Constantinopolitan mission, a fair view of it essentially involves principles and feelings quite as much as facts. The case is full-fraught with illustrations of this. Theological points are involved, in which the meaning of words and phrases may appear very different according to the different points from which they are viewed. These points may be various, and maintained with equal honesty, according to the doctrinal views, and the learning, of the respective parties. The question is unhappily mixed up with the merits of a protestant system at essential variance from that of the Church. The comparison of American congregationalism with the Oriental Churches concerned, is a work of no little difficulty, and which must inevitably be more or less influenced by the relative bearing of the catholic and protestant elements in the religious principles and studies of those who engage in it. If some are disposed to be greatly moved by what may be considered unevangelical or even anti-christian features of the Armenian Church; others may see at least equal danger in the heretical and infidel tendency which history clearly proves to be involved in the puritan system. While some are kindly disposed to credit all the professions of piety which may be put forth by the American congregational missionaries, whom circumstances have made a prominent party in this whole affair; others may be deeply convinced that the cause of truth and justice requires that oblivion be not cast over any tendencies to party prejudice and bitterness, or to perverted and exaggerated statements, which the history of their operations may have evinced, and especially over the cruel slander, from the same quarter, which once endeavored to cover Bishop Southgate with the guilt and infamy of sharing the responsibility of a massacre of the Nestorians. While the known opinions of Bishop Southgate may make the honest judgments of some, respecting facts and reports, bear in one direction, they may have quite the contrary effect on the equally honest judgments of others. Considering the great distance of the mission, and its maintaining an essential connection with a state of society so radically different from our own, with foreign languages but little known among us, and with Christian bodies almost as much estranged from us as if they did not own our one Lord, and profess our one faith, and had not received our one baptism, it is clearly evident that our views of almost every thing relating to it must be more or less controlled by the confidence we repose in the Right Reverend Father under whom it has been placed; and equally evident that this will be somewhat influenced by theological opinions and preferences.

What I plead for is, that the friends of Bishop Southgate's principles shall have a chance to be heard in the Committee, and in the Board, as members of the Committee. I am aware that this can be done only by some of the present members retiring, and others being elected as substitutes, who are decidedly favorable to the mission. I make no apology for proposing this. The proposition may not meet with favor; but I am very certain it will give offence to none whose opinions are worth regarding. Men strong in the consciousness of their own virtuous and honorable principles and feelings, will always be the most ready to credit others with the same, though they may differ from them in judgment, and in conviction of duty.

I have but another word to say. It is to request our brethren who see the merits of the Constantinopolitan mission in a different light from that in which it is presented to my mind, to suppose that the Foreign Committee was adverse to the China Mission, however clearly approved by the Church. What, in that case, would they think fair towards Bishop Boone and his work?

V. T.

For the Churchman.

THE SPIRIT OF THE PRESS.

Mr. Editor.—Your cotemporary, the Southern Churchman, came out on the 25th ult. with a curious sort of an editorial. It appears that the Editor has been annoyed by the *temper* displayed in some of our periodicals, not wishing, however, "to be understood as claiming . . . to be faultless" himself. He repents, perhaps, of his having admitted into his colums certain remarks concerning the Blessed Virgin Mary, and the Rev. Mr. Tenbroeck's reply to Bishop Meade; and while in very general terms he makes the confession,—"By mere oversight we have admitted into our columns what ought not to have been inserted, and *perhaps* from our own pen some things may have fallen which ought to have been withheld"—he endeavors to impress it upon the minds of his readers that somebody is terribly at fault. Now who this somebody is, I am at a loss to conjecture. The presentment is made, but the respondent *non est inventus aut notus*. I think, sir, that the offender ought to be exposed, and to this end I move that a writ of *scieri facias* be immediately issued by the proper authorities, and that he be brought to trial. The following is a part of the editorial to which I refer:

> "We have special reference, now, to an article which appeared in one of our Church journals some few months ago, in relation to the man most approved in Virginia for a long course of faithfulness in every ecclesiastical office, from the lowest to the highest.—Our attention was called to it at the time, and we were urged to take public notice of it. The reckless falsehood of its contents was pointed out. It was urged that the editor most probably endorsed it, for that he could have hardly let so personal an article pass through oversight, and that at all events similar things have been too often tolerated in the same quarter. It was added that the *talents*, certainly, of the editor of that paper, gave weight to whatever appeared in his columns, and that hundreds, who would read the slander, would be in possession of no information to discredit it. Still we refused to notice the gross personal attack referred to. We felt that to notice it, would give it an importance which it could not otherwise have,—that its own grossness was its best refutation,—that with pious persons the undevout levity of the writer would bring his statements into suspicion,—and that the possibility of *some* person being led into error by such slanders, is no sufficient reason why they should be formally exposed: if an angel from heaven were to come and take human form and ecclesiastical office in this world, by some, a least, his doings would be misinterpreted either by malice, or through ignorance wrought on by malice.
>
> For these reasons, we let the article alluded to pass without review, and we see no reason to regret our course. We refer to it now only to say, that it was, like many other things from the same quarter, no favorable specimen of the Christian tone and spirit of our journals; and that it would be well for religious editors to keep in mind that the *tone* of their journals have a power, as well as the express *statements* which they contain; and that the public at large notices and feels the former, quite as much as the latter."

ADVOCATE.

For the Churchman.

Mr. Editor,—It must have been very gratifying to good Christians, that the recent meetings in this city of the General Institutions of our Church went off so peaceably, and gave such happy indications of the strengthening influence among us of sound principles and good feelings. The quiet passing by of the pamphlets which had, a few months before, threatened to stir up strife respecting the Faculty of the Theological Seminary, and in the Sunday School Union, was certainly not without significancy. It may be hoped that reflection has convinced their authors that there is a more Christian way of correcting supposed evils in our ecclesiastical bodies, and one more consistent with the sanctity and good order of the Church, than appeals to popular passions.

R. I.

THE CHURCHMAN.

NEW-YORK, SATURDAY, JULY 24, 1847.

FLOYD SMITH, General Agent, No. 12 John-st up stairs

To the Editors of the Tribune.

Gentlemen,—Knowing your paper to be one through which justice and truth may be advocated, and the rights of man honorably and manfully sustained without respect to party or persons, either in religion or politics, I take the liberty to address a communication to you, leaving you to act as you may think right and proper in publishing it for the good of those whom it may concern. My wish is to see justice done; further than this I have no interest or desire in the matter. I have lately arrived from Mexico, where I have been for some time past, and during the time of the trial of the Rt. Rev. Bishop Onderdonk, in which I am mentioned as an absent party, not to be found; neither was I aware that any thing of the kind had been going on until my return. Accompanying this I send you a statement of the fact of the ride from Ithaca to Syracuse, as mentioned in the first charge—according to my knowledge—although some years have elapsed, still the most of the circumstances are fresh in my memory.

I having some business calling me to Ithaca, Mr. Cook, one of the vestrymen of the Church at Syracuse, requested me to take his horses and carriage and bring back Bishop Onderdonk, to which I consented. Mr. C. M. Butler, who was then officiating as our Pastor, and but a short time before married, wished to accompany me, with his wife. As a matter of course, I was glad of their company; and, as they style me, I was the driver. The roads being somewhat bad, and Mrs. B. complaining of fatigue, we staid all night at Dryden, and drove into Ithaca the next morning, where we met the Bishop, which meeting appeared to me to be like father and children; as Mrs. B. then stated, he seemed to her like a father. After finishing up my business we left Ithica in the afternoon of the day, so that it was nearly dark when we arrived at Dryden. We rode two on the back and two on the front seat to this place, the Bishop and Mrs. B. on the back seat. I could see and hear distinctly all that passed. On rising the hill Mrs. B. complained of being chilly and fatigued. The Bishop, apparently with all the kindness and affection of a parent, endeavored to support her, threw his arm around her, she leaning her head on his shoulder. One of her hands she held quietly in his—this was after his reading some letters. The conversation appeared of the most friendly kind. We stopped at Dryden a short time, and took some little refreshments. I had conversation with the Bishop, and did not see the least indication of his being in liquor. When we left this place it was quite dark. Mrs. B. took her place for a short time on her husband's lap—then set down, partly in front, laying her head upon his lap in a sleeping posture, and I thought had some good naps; and I think all the party was napping except myself—as I had to drive I could not. I attributed Mrs. B.'s movements in wishing to be front, to be very near her husband, as they were but recently married, and to all appearance most uncommonly loving. I had not the least suspicion all was not right. When we arrived at Homer we stopped to rest. The Bishop advised Mrs. B. to go and lie down; accordingly she and Mr. B. went in a room by themselves, leaving the Bishop with me. The remainder of the night Mrs. B. rode as before, laying her head on Mr. B.'s lap. After daylight we resumed our former position, two on a seat. We stopped and took breakfast. I saw no interruption of the conversation and friendly feeling, neither at breakfast or during our ride. Certainly had there been such a marked difference I should have noticed it, or had Bishop Onderdonk been intoxicated so much as to affect his speech, I should have seen it in our conversation. With all due deference to the Rev. Mr. Butler and his wife, according to their evidence, I must disagree with them, and say in truth, justice, and conscience, I do not for a moment think or believe that there was the least criminal movement or thought towards that lady. I must confess I was not a little astonished when finding this one of the grave charges brought up, as I never had a suspicion enter my heart at the time, neither have I since. I now leave the subject for the honest reflection of those who read to judge.

LEWIS L. PECK.

The appearance of the above letter at this time requires an explanation which we proceed to give.

It will be remembered that the pretended indignities to Mrs. Butler are alleged, in the Presentment, to have taken place in a carriage, the back seat of which was occupied by the Bishop and Mrs. Butler, and the front seat by Mr. Butler and "a person driving." The name of this person, though known to the Presenters, was, with the same unfairness which marked all their proceedings, kept back and not suffered to appear in the Presentment. It came out on the trial, and as soon as it was known, an inquiry respecting Mr. Peck was set on foot by the Respondent. It was then ascertained that he was out of the country, and that consequently his testimony could not be procured. Nothing more was heard of him by the Bishop until May, 1846, at which time he returned to this country from Mexico. On being informed of the Trial by his friends after his return, he procured the pamphlet and read it, as he says, with astonishment. Immediately, and with no other promptings than those of his own mind, he wrote the above communication for the New York Tribune, intending to send it to that paper for insertion. On second thought it occurred to him that he ought first to consult Bishop Onderdonk on the subject. Accordingly, under date of May 27th, 1846, Mr. Peck wrote to the Bishop, informing him that he had lately returned from Mexico; that hearing his name mentioned as a party absent during the Trial, he had procured the Record; on perusing the evidence of Rev. C. M. Butler and his wife, and finding it "to be wrong and ridiculous, and contrary to my [his] knowledge and belief," he had instantly formed the intention, in order to do justice to the Bishop and his own feelings, to publish the facts according to his knowledge; and that he had drawn up a statement for this purpose, but that on consideration he thought it best to apprise the Bishop of his intention before he carried it into effect. In compliance with Bishop Onderdonk's wish, the statement thus prepared was forwarded to him [the Bishop;] the substance of it was afterwards put in the form of an affidavit, sworn to by Mr. Peck, and in this form reserved by the Bishop for future use. The above communication, purporting to be for the New York Tribune, is Mr. Peck's own statement, exactly as it was prepared for that paper before he had had any communication with the Bishop on the subject.

In connection with this communication, we purpose briefly to review the first article in the Presentment, and the testimony adduced on the Trial in support of it.

The first article of the Presentment is as follows—

ARTICLE I.—The said Bishops presenting as aforesaid do hereby present and allege, that the said Benjamin T. Onderdonk, on or about the first day of June, in the year of our Lord one thousand eight hundred thirty-seven, being then the Bishop of said Church in the Diocese of New York, was engaged in a tour of official duty, and was proceeding to the town of Syracuse, in Onondaga county, in said Diocese of New York, for the purpose, among other matters, of ordaining the Reverend Clement M. Butler to the Priesthood; that on his way to, and near the said town of Syracuse, the said Clement M. Butler, together with his wife, met him in a carriage, for the purpose of conducting him, the said Benjamin T. Onderdonk, to the said town.

That the said Benjamin T. Onderdonk entered the said carriage and took his seat on the back seat thereof, by the side of the said lady; that they two alone occupied that seat, the said Clement M. Butler and a person driving, occupying the front seat; that thereupon afterwards the said Benjamin T. Onderdonk impurely and unchastely put his arm around the body of the said lady, and in an improper and unbecoming manner pressed the said lady towards him; that the said lady endeavored to repress the said familiarities, and to bring said Benjamin T. Onderdonk to a just sense of his duty in that behalf; that the night came on before the said parties reached the end of their journey; and that after it became dark, the said Benjamin T. Onderdonk renewed his said improper conduct, and impurely and unchastely did pass his hand down and along the person and the legs of the said lady; and did otherwise behave toward her in so rude and indecent a manner, that she, the said wife of the said Clement M. Butler, was obliged to claim the protection of her husband; and thereupon she left her seat in the said carriage, and rode upon the front seat thereof for the rest of the journey; in doing which she was obliged to sit upon her husband's lap; and that owing to, and in consequence of, the said conduct of the said Benjamin T. Onderdonk, the said lady became seriously sick, and her health was so much affected as permanently to injure her constitution:—all which said actings on the part of the said Benjamin T. Onderdonk, the said Bishops presenting do charge as being in violation of his duty as Bishop, and contrary to his consecration vow in that behalf, and to the great scandal of the Church of Christ.

In regard to this article, it is proper to distinguish between the *acts alleged*; the *manner* and *circumstances* which accompanied them; the *motives* which are attributed to them; and the *consequences* which are alleged to have flowed from them. All these are jumbled together in the Presentment in a style calculated to inflame the passions of the reader, and to prejudice his mind against the accused. The acts themselves, however, are the essential matter to be tried, and that on which alone a verdict of *Guilty* can be justly grounded. The man, therefore, who desires to be governed by reason and to get at the truth, will separate the acts alleged from all their accompaniments, in order that he may look first at them, and consider the accompaniments afterwards. He will strip the acts alleged of all verbiage and inflammatory epithets, reduce them to a plain statement, and consider them precisely, as the main ground on which his opinion is to rest. Shut out, then, the manner and circumstances (denoted by the words *rude, improper,* &c.) which may aggravate the alleged offence but cannot constitute it; the motives (denoted by the words *impurely, unchastely,* &c.) which must be, in human judgment, interpreted mainly by the acts; and the consequences, which are infinitely uncertain, and which, even if truly alleged, do not determine the moral character of the acts; and reduce this first article of the Presentment to the precise acts which constitute the essential matter to be tried; and what have we left? Why that the Respondent, 1. *put his arm around the body of Mrs. Butler, and pressed the said lady towards him, and that he renewed this conduct;* and 2. *that he did pass his hand down and along the person* (meaning, we presume, the body) *and the legs of said lady.*

These are the substantial allegations in the first article for which Bishop Onderdonk was put on his Trial; and now let us inquire how far they are sustained by the testimony.

Now, Mrs. Butler, I want you to state what occurred between you and the Bishop while you were riding in that carriage?

I scarce know how or where to begin. Shall I begin at what occurred at Mr. Munn's, from that time? We received the Bishop at Mr. Munn's, on my part with all cordiality, inasmuch as I had long known him as a friend of my father, and had always considered him *my* friend; and my confidence in the purity of his character was unhesitating. I noticed immediately, that his breath was tainted by something he had been drinking.

By the Court. Bishop McIlvaine.

Had any conversation taken place between the witness and the Bishop prior to his getting in the carriage?

I think not, sir.

(Witness resumed narrative.) At first, after we rose the hill out of Ithaca, the Bishop read letters which he had received; the sun had then set; he read them by the fading sunset light, or by the twilight that followed the sunsetting. When I first noticed that his breath was tainted by something he had been drinking, I was neither surprised nor pained by it, for I was aware that he habitually used wine and ardent spirits, but was not aware to what extent. After he had finished reading his letters I found with some alarm, that he became unusually talkative, and that he spoke so indistinctly that I could not always understand him. He first put his arm around my waist and drew me towards him; this he repeated once, perhaps twice. He had often done this when I was unmarried and I had permitted it, although always disagreable to me; because I believed him incapable of wrong. At this time, however, I removed his hand each time, because I saw that he was not himself. I was exceedingly fearful lest our driver should discover it; as he was a man who had but recently become interested in church affairs; and for whose spiritual interests my husband was deeply solicitous; and also because during our ride to Ithaca, he had often or he had strongly spoken of the inconsistencies of professing Christians, as having been a great stumbling-block in his way to heaven. The Bishop persisted in putting his arm about me, and raised his hand so as to press my bosom. I then rose and withdrew the arm from behind me, and laid the hand upon his knee, and said to him in a raised tone of voice, hoping to bring him to himself, and wishing to attract Mr. Butler's attention, that a Bishop's hands were sacred in my eyes, and that his were particularly so, because they had been laid upon the heads of many I loved in confirmation, and were about to be laid upon my husband's head in ordination. He made but little answer, but for some little time let me alone. During this time I thought of the awful disgrace that would come upon him and his family, and upon the Church, if his state and conduct that night were known. I had a lingering hope that he had been betrayed into taking more than was habitual to him, and that in this way he had been betrayed into intoxication; and I hoped that his insult to me was unintentional. I therefore decided upon keeping silence upon this subject, and upon preventing, so far as in *me* lay, its ever becoming known. While sitting in thought, I found he was again moving; I waited to see whether he might not be merely steadying himself in his seat, as the roads were rough, when he suddenly and violently brought his hand upon my bosom, pressed and clasped it. In some horror I struck the hand with all my force, and he withdrew it; but immediately grasped my leg in the most indelicate manner. I sprang forward to my husband, and told him I could no longer sit with the Bishop, I must sit with him. I was greatly distressed, and he, Mr. Butler, held me on his knee for some time; and after that I rode sometimes on his knee, and sometimes on a carpet bag, at his feet. We stopped twice during the night, resting at Homer an hour or two, as nearly as I can recollect. During all our time of stay at those places, my whole efforts were needed by my husband to soothe him, he being violently incensed, and declaring that Bishop Onderdonk should not ordain him. We stopped that morning, about day-break, at a place about ten miles distant, I should think, from Syracuse—perhaps fifteen miles. Here we again rested, and breakfasted. During the ride from Homer to this latter place, the Bishop slept heavily. When we left the last stopping-place, I persuaded Mr. Butler to sit back with the Bishop, in order to avoid the remark that would be occasioned by his sitting alone. No conversation passed between the Bishop and myself after I changed my seat, nor have I since seen him, except in Convention, until now.

Again, shutting out all the verbiage and all reference in the testimony to the manner and circumstances, the motives and consequences of the acts, and looking at the testimony, so far as it relates to the precise acts alleged, and taking it as it comes fresh from the mouth of the witness and without the least abatement; and what does it prove? Why that the Respondent *put his arm around the waist of Mrs. Butler and drew her towards him: that he repeated this once; that he persisted in putting his arm around her, and raised his hand so as to press her bosom; that he afterwards brought his hand upon her bosom, pressed and clasped it; and that he grasped her leg.*

What then has become of the worst feature of the Presentment, *viz.* that the Respondent "did pass his hand down and along the person and the legs of the said lady?" It is evaporated: gone to keep company with the worst feature of the affidavit. Mrs. Butler says nothing about it.

Mr. Butler swore in his affidavit that the Bishop "began to pull up her [Mrs. B.'s] clothes;" but Mrs. Butler, when informed that she is to be put on her oath, declares that she cannot swear to that point. The Prosecuting Bishops allege that the Respondent "did pass his hand down and along the person and the legs of said lady," but Mrs. Butler, when actually put under oath, fails to swear to that point. The only definite act laid in the Presentment to which Mrs. Butler swears is, that the Respondent "put his arm around the body of the said lady . . . and pressed the said lady towards him." The matter mainly relied on to procure a verdict of *Guilty,* slipped through the fingers of the Presenting Bishops, and yet they ventured on a presentment. The matter mainly relied on in the presentment to sustain the verdict of *Guilty* is not supported by the testimony. Still the Presenters push forward as if assured that they had with them the sympathies of the public and of a majority of the Court, and knowing that a vessel of leaky bottom and tattered sails may make headway with wind and tide in her favor.

By what process the majority of the Court arrived at their verdict we cannot say; but in following them in the further investigation of this article, we find it necessary to adopt an irregular and unjustifiable course. For if we were to try the issue of *Guilty* or *Not Guilty* on the presentment, we might well stop here; and in order to find any thing which can give even a color of justice to the verdict, we are obliged to leave the presentment, and let all further inquiry turn upon acts which are sworn to in the testimony. The verdict of guilty, so far as we see, can be found in no other way.

And here the first inquiry that presents itself respects the sufficiency of the testimony. It is insufficient. It is the testimony of a single witness in a case in which the law of God expressly demands at least two witnesses. But as we have been obliged to shift the inquiry from facts laid in the presentment to the facts given in the testimony, so also in order to follow the deliberations of the Court, we must consent to suppose (God forbid we should grant) that it is allowable to transgress an express divine law. Waiving this point, therefore, we proceed to the next inquiry, which has respect to the credit due the testimony. We shall endeavor to treat the witness with due consideration, but we shall be obliged on this and other points to say something which we would rather avoid.

In the first place, the circumstances under which the testimony was given beget a strong presumption against its credibility. The story which Mrs. Butler tells did not come first and directly from the parties aggrieved to the Presenting Bishops, or to any authority competent to take cognizance of it. Neither the lady herself, nor her husband, nor her father, made any such report of it. On the contrary, Mr. Butler had circulated it for years before he mentioned it to the presenting bishops; and that secretly and without the expectation of being held publicly responsible for it. He had not intimated to Bishop Onderdonk any dissatisfaction or displeasure at the conduct of the latter, nor had he mentioned the matter to any person who might afterwards be a witness of his own impressions of it at the time, and of his reasons for keeping it secret. Nor when he did mention it to the presenters did he do it voluntarily, but at their instance and solicitation. Thus the story has *prima facie* all the appearance of a calumny, which Mr. Butler has imprudently circulated, to which his character is irretrievably committed, and which he finds himself unexpectedly called on to substantiate. In this extremity Mrs. Butler is summoned to sustain the reputation of her husband and to help him through the difficulty in which he is unexpectedly placed. All this begets a strong presumption against the credibility of her testimony.

There is one circumstance in particular which strengthens this presumption; and that is that the husband of this lady frequently repeated, and finally affirmed under oath, a slanderous and mischievous report, upon, as he believed, *the authority of his wife.*—The staleness of the incidents, and the sort of crepuscular light in which such incidents are almost of necessity placed by the constant blending of imagination and reality, suggest the charitable solution that Mr. Butler was mistaken in this belief. But we are debarred from this solution by the Court, which has ruled that the incidents, however stale, are to be regarded as fresh; and however intangible and fugitive, are to be regarded as capital, and treated in the same way as the broadest and most palpable facts. In this view of the matter we cannot admit that Mr. Butler was mistaken in the belief that he had his wife's authority for this slander. By his own account he had received an impression of its truth from his wife in the carriage; and unless we suppose this impression to have been confirmed by her at the subsequent conversations on the subject at Dryden and at Homer, it is not easy to account for the excitement which he manifested on first hearing the story, nor for the deep impression which it left on his mind; and impossible to account for his solemn affirmation of it under oath. The explanation given on the trial, *viz.* that Mrs. Butler said that the Respondent *might* and not that he "began to pull up her clothes," and that he [Mr. Butler] had "never made the *particulars* of that trying scene the subject of conversation with my [his] wife," will do their cause no good. For 1. if *possibility* and *fact* can thus be confounded, the whole story is good for nothing; 2. "the *particulars*" were made the subject of conversation between Mr. Butler and his wife at least twice, *viz.* at Dryden and at Homer, soon after the impression was conveyed, and therefore at the best possible time for removing it, if it had not been intended; and 3. both Mr. and Mrs. Butler did afterwards, on several occasions, make the matter a subject of conversation with others. In explanation of Mr. Butler's oath, therefore, his veracity being assumed, we feel obliged to maintain that his wife did at first convey, and afterwards confirm the impression which he received, and that the levity of her first utterance was restrained, and the slander itself extinguished by the fear of perjury, which would have been incurred by reaffirming it on the trial.

This presumption is converted into a good degree of moral certainty by the deposition of Mr. Peck, who swears; "I observed no signs of intoxication or excitement in the Bishop; he was not unusually talkative, nor in very high spirits, nor was his voice indistinct or thick, like that of a person who had been drinking. I could not have failed to observe any signs of intoxication in him had there been any, as I sat near him and talked with him."[*] Mr. Peck is impartial and disinterested in this matter, and therefore we accept his testimony. If we accept his testimony we must reject Mrs. Butler's testimony on this point; and if we cannot rely on her testimony for one point of her story, we cannot rely on it for the rest.

And this moral certainty is strengthened in degree by several features of Mrs. Butler's testimony and its general complexion. "It is rather a singular thing that I do not recollect the date of my marriage"—"I scarce know how or where to begin—Shall I begin," &c.—"the fading sun-set light;" the speech about the sacred hand; the willingness to conceal the pretended insult even from her husband on the miserable plea of solicitude for the spiritual interests of Mr. Peck, who, as well as herself, had been from infancy a member of the Church, and accustomed to attend its services; the reference to this gentleman as "a man" who attended on herself and husband "as driver," when it appears from his own account that he was the principal on the occasion, and that the company of Mr. and Mrs. Butler was an accident; the allusion to the vile slander of Mr. Butler, about pulling up the clothes, as "a little matter;" the "lingering hope that he [the Bishop] had been betrayed into taking more than was habitual," when she had before, according to her story, removed his hand, *because she saw he was not himself;* all these affectations, shifts and discrepancies are characteristic of any thihg but the honest, straightforward story of an aggrieved woman.

There is one part of this lady's testimony which may possibly admit of explanation, but which seems, as it stands, to be equivocal and designed to keep out of sight an important fact. In answer to question 20th, by Counsel for Respondent, she says; "I have no recollection of ever mentioning them in detail, to any person whatever, *until I was called upon to make my affidavit.*" Mr. Ogden then asks, "When were you called upon to make this affidavit, where, and by whom?" Her answer is; "Perhaps I was wrong in saying I was called upon to make an affidavit; my husband was called upon to make one, in Philadelphia, during the sitting of the last General Convention. Upon his return home, he showed me what he had written, and I found it correct, except, perhaps, in one little matter." The exceeding adroitness of this answer and the mention of "the little matter," turned the counsel from his last question, and put him on another scent. But there stands the admission of the lady that she "*was* called on to make her affidavit." The admission was incidental; but when her attention is called particularly to it she does not deny it; she merely says, "*Perhaps* I was wrong," &c. We have, therefore, the fact, on her own admission, that she was called on to make her affidavit in this case. This must have been after the meeting of the General Convention and before the presentment. About this time, therefore, she mentioned the circumstances in detail to some person who called upon her for her affidavit. Now in connection with this fact, thus gathered from one part of her testimony, we beg the reader to examine the following questions of the Respondent's Counsel with this witness's answer thereto—

You have mentioned, a little while ago, that you had, in three instances, alluded to this subject. What were those instances?

To my sister-in-law, Miss Harriet Butler, at Troy; to my friend, Miss Catharine Bruce, of this city; and to my father. I think I spoke to my sister, who lived with me at or near that time; I did not speak to her *at* that time, she being absent at Boarding-School, and very young.

Mrs. Butler, after your husband returned to Boston and showed you that affidavit, to whom did you next speak on the subject?

I think, my uncle, Mr. Moore. I recollect, now, having spoken to Mr. Moore upon the subject early last spring, he being in conversation upon the rumors which were rife. His name is Thomas William Channing Moore, of the city of New-York. He sailed day before yesterday for Buenos Ayres.

Was the conversation with him after you saw the affidavit in New-York or Boston?

He visited my house shortly after Mr. Butler's return from the General Convention at Philadelphia; but I do not remember whether at that time I had seen the affidavit or not. Mr. Butler did not show it to me as soon as he got home, he being quite confident as to the truth of each circumstance mentioned in the affidavit; but he did show me, within—I cannot say how long a time—and apologized for not showing it before, because of his certainty with regard to its contents.

To whom did you next mention it?

I do not recollect mentioning it to any one in the city of Boston; but in New York I have mentioned it wherever I have been staying, among my friends, without any hesitation.

Did any body call upon you to inquire about it, and who?

No, sir, I have not been called upon, that I recollect.

Have you been sent by any person, to call upon them?

I have not been. I have seen Bishop Meade since I came to town; he told me that possibly the case would be tried without a lawyer, and I had better put down in writing what I had to say, he thinking that the Court would receive such written testimony and that it would save my feelings to have it put in that form.

Thus it appears that Mrs. Butler saw Bishop Meade in New York after she came to attend the Trial, but she does not recollect to have seen Bishop Meade at Boston or elsewhere, nor any other person, at any place by whom she was called upon for an affidavit, and to whom she mentioned the circumstances in detail. And yet we have from her the admission that she was called upon for an affidavit, and the evident implication that she did narrate the circumstances of the case in detail to the person who called upon her.

Putting all these things together, we must say that Mrs. Butler's testimony, in this case, is not trust-worthy. We cannot rely upon it. The apparent bias under which it was given, justifies a presumption against it; the counter testimony of Mr. Peck overthrows it on one point, and shakes it throughout; and its levity, artificiality and equivocalness complete its ruin.

But as we have followed the majority of the court, in pursuit of the ground of their verdict in this case, from the presentment to the testimony, and from testimony agreeable to the express law of GOD to testimony against the express law of GOD, and have found even this testimony valueless, so now we shall suppose the testimony to be trust-worthy, and examine the facts which it is brought to support: for if there be any ground for this verdict we wish to discover it. Let us suppose, then, (what of course we cannot grant,) that the facts are proved, and see if, even on this supposition, they can be made to sustain a verdict of *Guilty.*

The substantial facts which are gathered from the testimony, but which do not support the only material allegation in the presentment, are—*That the Respondent put his arm around the waist of Mrs. Butler and drew her towards him; that he repeated this once, perhaps twice; that he persisted in putting his arm about her, and raised his hand so as to press her bosom; that he brought his hand upon her bosom, pressed and clasped it,* and that *he grasped her leg.*

Now we affirm of these facts that, in themselves considered, they are inadequate to the proof of guilt. They may have been morally wrong, as they certainly were if prompted by an impure motive; and they may have been morally innocent, as they certainly were if not prompted by an impure motive. In this respect they differ most broadly from adultery, fornication, and other like acts which are properly crimes, and which are guilty in themselves, and conclusive proofs of guilt in the agent. If an act of this latter description is proved against a man, the question of his guilt is determined, because the act itself is a proof of guilt, and necessarily presumes it. But widely different are the acts to which Mrs. Butler swears. "He first put his arm around my waist and drew me towards him; this he repeated once, and perhaps twice." Was this act, twice or thrice repeated, proof of an impure intention? Not to a pure minded woman; for Mrs. Butler herself immediately adds: "He had *often* done this when I *was unmarried,* and I had permitted it * * * * because I thought him incapable of wrong." By the lady's own account, it was the inlet of the new feelings and associations which are consequent upon the marriage of a young and virtuous woman, that first led her to put an impure construction upon acts of the purity of which, herself pure, she had never entertained a doubt. But what change could Miss Frances L. Hart's marriage have made in Bishop Onderdonk? If none, then this act, however often repeated, may have been innocent, and was innocent and unsullied by a breath of suspicion in the pure mind of Mrs. Butler before she was married. The other acts, also, to which this lady swears, may have been prompted by an impure motive; and, on the other hand, they may have been occasioned, as the lady herself suggests, by the jolting of the carriage over a rough road; in which case they were perfectly innocent. The acts themselves, therefore, supposing them to be proved, are such as may have been performed by a child, a woman, a man of a hundred years, or a man on his death-bed, and the argument from them to an impure intention, as from effect to cause, is utterly illogical and vain.

The presentment fails, the testimony fails, the facts fail in the search after guilt. But perhaps some ground for the verdict may be discovered in the construction of the facts. Let us then pursue the investigation a step farther, and compare the reasons for with the reasons against a favorable construction of the facts. Or to state the question plainly: Do the facts, or do they not, under the circumstances of the case, justify the imputation of guilt?

For the affirmative we have the opinion of Mrs. Butler, and nothing else. Mr. Butler, as appears from his testimony, saw the acts described by Mrs. Butler, and heard her speech about the hand being a "sacred thing," but so little was he moved by what he saw or heard, that it was not until after it was all over, and she, as she says, changed her seat, that he asked her "what had happened?" Then, and not before, he began to imbibe the opinion of his wife; so that his opinion rested upon that of his wife. Mr. Peck, who was present, saw nothing to excite suspicion, much less to justify it. Mrs. Butler's opinion, therefore, is the beginning, the middle and the end of the proof that the acts, now supposed to be true, proceeded from an impure intention. Mrs. B's opinion is founded on the acts themselves, the repetition of them, and the manner and circumstances which accompanied them. The court compare Mrs. Butler's opinion with the acts and circumstances attending them, and the result is that eleven of them adopt it, considering it to be well founded, and six of them reject it, considering it to be utterly unfounded. This was the whole process—this was the great question, to the determination of which twenty Bishops, convened from all parts of the United States, devoted the strength of their moral and intellectual powers; and the opinion of a woman—the opinion of Mrs. Butler—backed by the thundering declamation that suspicion alone is enough to condemn a Bishop, was the ticklish foundation on which a majority of the court reared, as to this article of the presentment, the awful verdict of "Guilty of immorality and impurity!"

But we must not lightly pronounce Mrs. Butler's opinion erroneous. It is entitled to all the respect which the name of Mrs. Butler may impart; and moreover it is supported by the authority of eleven Bishops, at the head of whom stands the venerable presiding Bishop of the Church. We bespeak for it, therefore, all due consideration on the affirmative side, while we proceed to state the facts and reasons which have determined us to the negative; or which, in other words, prove that the supposed facts, under the circumstances of the case, do not justify the imputation of guilt. These are:

1. The character of the Respondent, then in the decline of life, a Presbyter for many years, and a Bishop of exemplary devotion and fidelity in all the duties of his office.

2. The distinct, solemn, repeated and continued denial of the Respondent from the first moment that the allegation was known to him, (which was not till the meeting of the last Gen'l Convention,) that his conduct towards Mrs. Butler, on the occasion referred to, had been prompted by other than pure and benevolent motives.

3. The relation of the Respondent towards this lady, which was like that of a father to his child, and such as to forbid an ingenuous mind to attribute an impure motive to acts which admit of a different explanation.

4. The fact that the alleged acts took place in an open carriage, before dark, and in the presence of two other gentlemen, one of whom was the lady's husband; a fact which is fatal to the suspicion that the Respondent had attempted, much less indulged in, impure acts on this occasion, except on the untenable supposition that Mrs. Butler herself had invited or consented to such acts.

5. As the circumstances of all the supposed acts, so also the manner of those which in themselves are more open to suspicion, goes to repel suspicion. He "suddenly and violently" brought his hand, &c., he "immediately grasped," &c., denote movements which may easily have been caused by the roughness of the roads. Mrs. B. herself suggests this explanation: "I waited to see whether he might not be merely steadying himself in his seat, as the roads were rough, when he suddenly," &c.; and it is probable that, in this instance at least, what she thought might happen actually did happen.

6. The fact that no remark is ascribed to the Respondent as accompanying the alleged acts, and determining them to be of an impure character. Mrs. Butler could speak, as she thinks, so as to be heard by her husband, (and much more by the Bishop,) and not by Mr. Peck; and she did make, as she says, a sort of speech on the subject of her suspicion; but her speech neither provoked nor was provoked by a single remark of the Respondent. Not a word, not a syllable, not a whisper escaped him which gives a shadow of support to Mrs. Butler's construction of his conduct.

7. The opinion of Mr. Butler, which, in a case like this, is more trust-worthy than that of his wife. He saw the whole deportment of the Respondent on the occasion, and saw nothing to resent; nothing to justify, nothing, so far as appears, to excite a suspicion of the Respondent's impurity, until the suggestion of his newly married wife applied the spark to the tinder of his imagination.

8. The opinion of Mr Peck, a calm and disinterested witness of the whole proceeding, in whose mind the acts of the Respondent excited not the least suspicion.

9. The opinion of Mrs. Butler herself, before her marriage, as to acts similar to part of those alleged, and her opinion of the whole conduct of the Bishop during the ride, as expressed shortly after to Mrs. Cooke; to whom "she spoke particularly of the kindness of the Bishop to her, and said she could scarcely have made the journey, had she not had his support, (she leaning on him in her weakness;) but not one word did she say, to Mrs. Cooke (an intimate friend,) of any impropriety in the Bishop."[*]

10. The incongruity of Mrs. Butler's conduct at the time with the opinion which she now avows. Her speech about the sacredness of the hand, her solicitude for the spiritual interests of "the driver," and the measured indignation with which she contrived to resent the alleged acts without attracting the notice of Mr. Peck or her husband, betray no strong and clear conviction of insults received, but indicate very plainly a nascent suspicion which needed time and nursing before it could grow into a settled persuasion.

Thus we have the character of the Bishop, his word, his paternal relation to the party, the publicity of the acts, their manner and circumstances, the absence of all impure expression, the silence and composure of Mr. Butler himself on the occasion, the opinion of Mr. Peck, the affected conduct of Mrs. Butler at the time, and her subsequent expressions of regard and gratitude to the Bishop for his conduct on this very occasion, all combining to show the vanity of her opinion. The very attempt to balance the scales is like weighing air against earth, or a man's shadow against his body.

We have thus followed the windings of the search after guilt in this case, from the beginning to the end, and proved that the object sought is nowhere to be found. The story, as circulated and sworn to by Butler, on his wife's authority, in order to the presentment, is convicted of a falsehood by his own confession.—Stripped of this falsehood, the story appears in a milder form in the presentment, and is there convicted of a second falsehood by the failure of the presenters' own witness to support it. Again the story re-appears in a yet more diminished form in the testimony, and we have shown that even in this form it is not entitled to belief. According to it, however, by supposition, a credit to which it has no just claim, we have shown that even on this supposition the acts attested are no proof of guilt. And finally, we have examined, in a formula to which no exception can be taken, the real though covert issue made by the court, the only question which under the circumstances the court could, and that which in fact it did, try, viz: Whether the acts attested do or not justify a *suspicion* of guilt? And we have proved that they are not adequate to sustain the weight even of a *suspicion* of guilt. The testimony is hardly enough to create a suspicion of the truth of the facts; and the facts, if true, when viewed in all their circumstances and relations, are not enough to sustain a suspicion of the impurity of the great and good man whose ruin has been sought to be accomplished by their means. After the most deliberate examination, therefore, we dismiss this story, the prime source of all the contagious suspicions and impure constructions that have everywhere followed in its wake, wholly and cleanly from our minds, and with the same conviction of its false and calumnious nature as when it first broke upon our ears. On such grounds as those we have now reviewed we would not be accessory to the shooting of a dog suspected of madness; and when we look back on all that has happened, and think of the agony of an innocent man whose soul is pierced by calumnies to which a Christian court can set the seal and sanction of its authority, it is hardly an exaggeration to say that if in this life only there is hope, it were better to be a dog among Turks than a Bishop among Christians.

---

[*] The length of the present article prevents us from publishing, in our present number, the affidavit of Mr. Peck from which the above passage is quoted. Besides we have on hand a review of the Trial by a gentleman of high attainments, and occupying a judicial station, in the course of which this affidavit is introduced. This review will be soon published, and the affidavit will appear with it.

[*] See Bishop Onderdonk's Statement, page 27.

I regard it as one of the most pleasing circumstances of my visit abroad—(thus writes a friend now in England)—that I was permitted to be present on St. Peter's Day in Westminster Abbey, at the Consecration of the four new Colonial Bishops, by the venerable Primate. The papers will give you the particulars of the service; but they cannot describe the overpowering effect produced on the mind of a stranger from a distant daughter church by the place, the occasion, and its associations. The Bishop of London, who preached the sermon, did not refrain from speaking out very plainly as to past neglect and present duty. He gave to our Church all the honor, perhaps more than all the honor, which she deserves for what she has done, and is doing in our own land, citing her as an example of what the Colonial Churches may become, as they have the Episcopate placed among them. The Archbishop, notwithstanding his great age, went through the whole service, occupying five hours, and performed the principal parts of the Consecration and Communion offices, with a degree of strength and force which delighted every one. The offerings for the Colonial Bishops' Fund amounted to fifteen hundred and fifty pounds; of which a thousand pounds was in one sum.

Yesterday I spent a very interesting day at Harrow Weald, at the first anniversary of St. Andrew's College, an institution founded by the Incumbent of the Church, the Rev. Mr. Monro; and which though now small, is likely to grow into an important establishment for training in a cheap way, Deacons and School masters.—Mr. Dodsworth preached the sermon, and the Bishop of Cape Town administered the Communion, and afterward at the dinner, addressed the boys. About ninety of the Clergy were present.

HISTORY OF THE CONQUEST OF PERU, *with a preliminary view of the Civilization of the Incas. By Wm. H. Prescott.* Harper & Brothers, 2 vols. 8vo. pp. 567 and 560.

The stereotyped phrase "no library is complete without it," false though it often is, becomes the most impertinent of truisms in connection with this great work. The History of the Peruvian Conquest has now for the first time been written. One hazards nothing in saying that for trustworthiness, grouping of events and characters, and charms of style, no printed pages bearing on the history of the Southern continent have yet appeared, worthy of being compared with these. Both in this work and The Conquest of Mexico, the author has achieved distinction for himself and his country. The "Preliminary View" embodies a mass of information which can be read nowhere else, and the narrative is animated, dignified, and worthy of Livy.

LOUIS THE FOURTEENTH AND THE COURT OF FRANCE IN THE SEVENTEENTH CENTURY. *By Miss Pardoe, author of "The City of the Sultan," &c.* Harpers. Part I., 12mo. pp. 216.

A more perfect counterpart to the last-mentioned work than this is cannot well be conceived. We mean not in point of execution, for the heterogeneous materials with which the author had to deal are very cleverly sorted, and her style suits the *chatty* nature of the subject better than either Mr. Prescott's or Livy's would. But in regard to subject the contrariety amounts to an antithesis too pointed to need any additional labor. Miss Pardoe's work has been to piece into a whole the *purpureos pannos* of Diaries, Correspondences, Memoirs and Narratives, which would serve to illustrate the Court life of the Great Louis. She does not pretend to write history, but call it by what name one will, it is a lively, interesting, and graphic production. It will be completed in six parts, and is very handsomely printed and illustrated.

LIFE AND RELIGIOUS OPINIONS AND EXPERIENCE OF MADAME DE LA MOTHE GUYON: *together with some account of the Personal history and religious opinions of Fenelon, Archbishop of Cambray. By Thomas C. Upham, Professor of Mental and Moral Philosophy in Bowdoin College.* Harper & Brothers; 2 vols. 12 mo., pp. 449 and 385.

Professor Upham has followed quite closely, in the former of these volumes, the auto-biography of Madame Guyon, existing in full only in French. He has also added much from her other writings and different sources. The latter treats principally of the acquaintance which she formed late in life with the celebrated Archbishop of Cambray, and the troubles into which he fell in consequence of his peculiar religious views propagated after that acquaintance. The part which Bossuet played, and his controversy with Fenelon, are well described. Abstracts of some of the treatises published at the time add to the value of the book, which we feel bound to say is not trifling. We also, however, feel bound to add that Mr. Upham writes not merely as a biographer but as an advocate, and we do not expect to be understood as recommending the principles which he adopts.

THE PICTORIAL HISTORY OF ENGLAND, No. 26. Harper & Brothers.

The reign of Charles I. is continued in this number, and brought down to the execution of Laud.

The same publishers have also issued an "United States Almanac for 1848." It is adapted for all parts of the country.

DEVOTIONS FOR THE FAMILY AND THE CLOSET. *From the Manual of a Country Clergyman.* D. Dana, jr., 12mo. pp. 124.

This manual appeared originally in 1835. The present edition contains an additional form of Morning and Evening Prayer, and a Preface recommending its use rather than those which constituted the whole of the volume when it was first published. A conviction that too much variety in such forms was undesirable, and that a suitable form should be responsive, taken from the Liturgy and embracing the Psalms as an invariable element, has led the author to counsel this substitution. We are glad to find, however, that the original prayers are here retained: they may indeed be well used as meditations, while the new "Family Liturgy," made up as it is entirely from the Prayer Book, is as admirable a form as any of which we know.

CHARLES LINN; *or how to observe the golden rule. With other stories. By Emily Chubbuck.* L. Colby & Co., 122 Nassau street.

This volume contains four tales besides the one which gives it a name. They are all well worthy of Miss Chubbuck's (rather Mrs. Judson's) practised pen.

BROWNSON'S REVIEW *for July* has been received. It contains articles so little unlike its writer's usual productions as to call for no special remark.

MORCEAUX CHOISIS DES AUTEURS MODERNES, A L'USAGE DE LA JEUNESSE: *with a translation of the new and difficult words and idiomatic phrases which occur in the work. By F. M. Rowan. Revised, corrected, and enlarged by J. L. Jewett, Editor of Ollendorff's new method of learning French.* D. Appleton & Co., 12mo. pp. 341.

Among the authors whose works have been laid under contribution for this compilation are Balzac, Dumas, Guizot, Victor Hugo, Jann, Lamartine, Merle D'Aubigne, Michelet, Sue, Sismondi, Thieray, Thiers, and De Vigny. The compiler was induced to undertake the preparation of the volume by observing how much the French language had changed within a quarter of a century, and how little elementary works in general had kept this change in view. It seemed necessary, then, to provide the learner with suitable selections from living writers; and we incline to think, that, for the end proposed, the work is well adapted. It is a counterpart to the "Dramatic Reader," by M. Collot, which we noticed lately, is well printed, and we suppose will be much used.

NOTES ON THE PARABLES OF OUR LORD. *By Richard Chevenix Trench, M. A., Vicar of Itchen Stoke, Hants, &c.* D. Appleton & Co., 8vo. pp. 409.

This, the first American, is from the third English edition; a fact which proves nothing in regard to the soundness of the work, though it certainly shows it to have merit of some kind. Notices of it which we had seen in English journals prepared us to find a volume presenting at once orthodox views, an edifying application of the subjects considered, and a chastened criticism. So far as we have found time to examine it, these anticipations have been met, and we believe the present addition to theological literature to be a valuable one. Mr. Trench makes free use of the fathers in his elucidations, and quotes many passages from them. He seems also to be quite at home among recent exegetical writers, and intermingles with many valuable extracts from some of them whose works are not easily met with, not a few original and acute notes of his own. Indeed, his reading seems to have been quite extensive and well directed.

We have to acknowledge the receipt of several pamphlets, *e. g.* the Convention Journals of Massachusetts, Pennsylvania, Maryland and Louisiana, (see our head of Domestic Intelligence,) the Connecticut Convention Sermon by F. J. Goodwin, that of Alabama by Bishop Cobbs, Report of the Bishop White Prayer Book Society, Mr. Craik's Corner-stone Address, "Triumphs of Young Physic" by Dr. Turner, Littell's Living Age, and our usual magazines.

We neglected to mention when noticing Mrs. Kirkland's new magazine, (The Union,) that its publisher is Israel Post, 140 Nassau st.

The Steamer Britannia has brought English dates as late as the 4th inst.

Parliamentary proceedings have not been without interest. In the House of Lords, June 21, the Archbishop of Dublin's Bill for enabling Her Majesty to restore forfeited Bishopricks in Ireland, in other words to reverse the Spoliation Act of 1833, was moved to a second reading, but finally withdrawn. The Bishop of Exeter would support it, but the Marquis of Lansdowne, (President of the Council) opposed it *in toto*, and on the ground of its disturbing that very Spoliation Act. If the Bishoprick of Kildare were restored, he felt certain that they would have application made to them to restore that of Clogher. The Bishop of Salisbury advised the mover to withdraw his Bill, which was accordingly done.

Tuesday the 22d, the House resolved itself into a committee on the bill for establishing the See of Manchester. The Bishop of Exeter objected to the second clause, that in making the future Bench of Bishops, in the Upper House to consist only of those 24 who may happen at subsequent meetings of Parliament to have been the longest time in the occupancy of their Sees both the law and the privileges of that House were done violence to. "Lord Coke and Sir Matthew Hale" he said "laid it down that the Crown was bound *ex debito justitiæ* to issue a writ of summons to Parliament to every Bishop, *qua* Bishop not only in the case of Bishopricks already existing, but of every one that might exist." Lord Brougham concurred in the Bishop's view, and thought that Bishops had as much right to sit in the Upper House as the temporal lords had. Lord Redesdale moved to insert a clause instead of the second, providing that no Bishop holding any of the new Sees shall be entitled to demand as a right, a writ of summons to Parliament, until Her Majesty shall have summoned him.

Lord R. objected to the clause as it stood in the Bill, that it interferred with the rights of the peerage, that the same restriction in number might just as legally be applied to the temporal peerage, and that the addition of four would not be at all objectionable. The Marquis of Lansdowne claimed that there was a difference between temporal and spiritual peerages; the former descend from father to son, the latter do not. The principle on which Irish and Scottish representative peers were introduced, would justify them in providing for a representation of Bishops.

Lord Stanley considered the proposed limitation of spiritual lords, an infringement of the perogatives of the Crown, and an invasion of the rights of the whole peerage. Every lord spiritual had now a right to demand a writ of summons, but in the case of Bishops hereafter appointed it would not be so. There was no objection to creating Bishops without seats in the House, but they might as well deprive the Marquises of Exeter and Salisbury of their seats as the Bishops of Exeter and Salisbury.

The Lord Chancellor (Cottenham) said that the measure could not be strained to affect the temporal peerage. A lay peer had a right to save his own privileges and those of his descendants, but a Bishop had no inchoate rights, and when a see was vacant no one but the Crown had any rights in respect to it. If all new Bishops were to have seats no new Bishops would be made; if some had, and some had not, the distinction thus made would be invidious and injurious; there was no alternative but the one proposed in the bill.

The Marquis of Bute took the same ground with Lord Redesdale. The Bishop of Exeter said that the Crown had a right whenever it founded a new Bishoprick to summon its occupant to Parliament, and that it would be the duty of the Crown to do so. But the bill interfered with this prerogative. Lord Coke had evidently contemplated no limitation of the right. Sir M. Hale said the right was annexed to the office. The Bishops had always been possessed of a seat in the Legislature and had it at the time of the Wittenagemot. The Irish representation was not a parallel case. Both the Irish temporal and spiritual lords had a right to sit in an Irish Parliament, while but a portion of each could sit in the Imperial. The Bishop of London supported the bill as it had been introduced, and took occasion to say that he did not think a large increase of the Episcopate needed. Lord Redesdale replied to the Lord Chancellor, that though in the case of a temporal peerage the rights were in the person, yet in that of the spiritual there was an undoubted right in the see, and that a Bishop when appointed succeeded to its property, its privileges and its rights. On a division, there were for the amendment 14, against it 44.

The Bill had its third reading and passed the Lords the 28th. The English Churchman, in a leader of June 24th, adopts the view which was so ably maintained in the Upper House, and of which our abstract of the debate indicates the strong positions. It calls upon Churchmen of the dioceses menaced to move in defence of the indefeasible rights of those sees.

The preparations for the coming election are actively continued. Mr. Cardwell has withdrawn as candidate for Oxford University. The contest between M. Gladstone and Mr. Round will be a very warm one.

A somewhat decided though not, by us at least, unexpected demonstration was made in the paper to which we referred above in its leader of June 24th. The article was written in view of the approaching elections, and is devoted to a consideration of the question, What party should Churchmen support? The writer dismisses Peel and the Conservatives as entirely unworthy of confidence, and comes to the same result nearly in regard to the Whigs, although giving the Russell ministry credit for having done somewhat in behalf of the Church by its proposed and in part accomplished increase of the Episcopate. It is however to the Protectionists, headed by Lord Stanley in the Upper and Lord George Bentinck in the Lower House, that the writer seems to look with hope. He is "more disposed to place confidence in Lord Stanley than in any other leading politician." Lord G. Bentinck's jockeyism, which has made him the butt for so many keen shafts from Punch's quiver, is excused by stating that "he has sold his stud and devoted himself to politics," "he has never been guilty of those dishonest and immoral practices which are sometimes attributed to the lovers of the turf," and "if he has given up those frivolous pursuits there may yet be opportunities for him to redeem the time which he has lost." His abilities as a member of Parliament are also enforced, and the conclusion seems to be that "the Church may look with some hope to the splendid abilities and generally sound principles of Lord Stanley and to the straight-forward and decisive character of his colleagues in the Lower House." On the other hand, a correspondent adverts to Lord Stanley's support of the Act by which the Irish Bishopricks were suppressed, and says that the recollection of it hinders his expecting the work of his hand to prosper.

The consecration of the four newly appointed Colonial Bishops, Melbourne, Newcastle, Adelaide, and Capetown, took place in Westminster Abbey, June 29th, St. Peter's day. The Primate consecrated and the Bishop of London preached the sermon from the Gospel for the day. The Bishops of Winchester, Rochester, Lichfield and Chichester were present in pontificals; Oxford, St. Asaph, Madras, Antigua and Tasmania not in pontificals. The service lasted from 11 A. M. till nearly 5 P. M.; 1600 tickets had been issued and the number of communicants was 758. At the offertory the sum of 549 *l.* was collected and devoted to the Colonial Bishopric fund. The following is the official programme for the occasion:

The Dean and Canons will meet the Archbishop and Bishop in the Jerusalem Chamber at a quarter before 11.

The Minor Canons, Gentlemen of the Choir, and Choristers, will assemble in the organ room at 20 minutes before 11.

The Almsmen and Beadle will assemble at the Dean's Private Entrance to the Abbey at a quarter before 11.

At the appointed hour (11 o'clock) the Dean's Verger will summon the Dean and others in the Jerusalem Chamber.

The Procession will form in the following order:—

Beadle.
Almsmen, two and two.
Choristers, two and two.
Gentlemen of the Choir, two and two.
Minor Canons, two and two.
Canon's Verger.
Canons, two and two.
Dean's Verger.
DEAN.
Bishops Designate, two and two.
Bishops assistant.
Archbishop's Verger.
ARCHBISHOP.
Chaplains of the Archbishop.
Secretary and Law Officers.

The Archbishop will proceed to the Choir on the North side of the Holy Table. The Bishops assistant to those on the South side, and the Bishops Designate to the Seats appointed in the Sacrarium.

The Dean and Canons will take their places in their Stalls.

The Morning Prayer will then commence as usual.

A voluntary will be played until the Archbishop is seated.

After the Psalms, the Senior Canon will read the First Lesson from the Eagle, being conducted by the Canon's Verger, and will return in like manner to his Stall. After the *Te Deum*, the Subdean will read the Second Lesson, conducted by the Verger, and returning in like manner.

At the conclusion of the Morning Prayer, the Dean and Canons will proceed, conducted by the two Vergers, to the appointed seats within the Rails, a short Voluntary being played.

The Archbishop will then commence the Communion Service, the Responses and Nicene Creed being sung.

During the latter, the Dean's Verger will conduct the Bishop of London to the Pulpit.

The Sermon ended, the Dean's Verger will conduct the Bishop of London to his place on the south side of the Holy Table. The organ playing.

The Canon's Verger will then conduct the Bishops designate to the Chapel appointed, where they will put on their Rochets.

During their absence, the Anthem—

"Lord for thy tender mercies sake,"—FARRANT—will be sung.

At the conclusion, the Bishops designate will return to the entrance of the Sacrarium, where the two Presenting Bishops, preceded by the Dean's Verger, will meet them and lead them to the Altar Rails.

The Consecration Service will then commence.

The Litany will be chanted by two Minor Canons (Tallis.)

When the Archbishop shall have concluded the questions to the Bishops designate, they will retire, conducted as before, and put on their robes—the two Presenting Bishops will resume their places, and an Anthem—"The Lord gave the word," (Handel)—will be sung; after which, Bishops designate return. They will kneel at the Rails of the Holy Table—and the *Veni Creator* (Tallis) will be sung by the whole Choir.

The Consecration Service will then proceed, and when concluded the newly Consecrated Bishops will take their place within the Rails.

The Archbishop (or Bishop of London) will then read the Sentences appointed. The Archbishop, Bishops, Dean, Canons, and Archbishop's Chaplains successively in order presenting their devotions, as usual. The Minor Canons will now be conducted from their Stalls to the Rails.

When the Archbishop, Bishops, &c., have presented their devotions, the Sub-Dean will deliver the Basons to the Precentor and Minor Canon, who will receive the devotions of those within the Sacrarium: and simultaneously the Clergy appointed will receive those of the Congregation within their respective divisions. Having so done, they will bring the same to the Precentor and Minor Canon at the entrance of the Sacrarium, who will put all the devotions into the two basons, and reverently bring them to the Sub-Dean, to be by him humbly presented and placed upon the Holy Table.

The Minor Canon will remain at the Rails. The Archbishop (or Bishop) will then read the Prayer for the Church Militant, which ended, those of the Congregation who do not intend to communicate will retire—the Organ being played softly during their departure.

The Dean will then read the Exhortation and Invitation, and the Sub-Dean the Confession.

The Archbishop will then proceed with the Absolution, &c. The Sanctus will be sung.

The Sub-Dean (remaining at the Holy Table) will prepare the Elements and present them to the Archbishop for Consecration, and then resume his place.

The Archbishop will administer first to himself, and then to the Bishops, Deans, Canons, Chaplains, and Minor Canons in order.

The general distribution will be by the Bishops only, first to the Clergy, then to the people.

The Hymn will be sung by the Choir.

The Service concluded, the Sacrist will receive the Basons from the Sub-Dean and take them into the Confessor's Chapel, where the Dean will deliver the devotions to the Secretary for the Colonial Bishops' Fund. The Congregation will retire and the Organ be played.

The Dean, preceded by the Vergers, and Archbishop's Verger, will then conduct the Archbishop and Bishops to the Jerusalem Chamber.

A meeting was held the next day, in London, to raise funds for providing additional clergymen to aid the new Colonial Bishops. The chair was filled by Lord Eldon, who has contributed 1000*l.* to the fund.

Another large meeting was held in aid of a fund for a memorial to Earl Powis. Among the speakers were the Bishops of Exeter, Bangor, Salisbury and Oxford, Dr. Hawtrey, Lord J. Manners, and Lord Kenyon.—The memorial is to consist of scholarships & exhibitions to be founded at Oxford or Cambridge, for the benefit of students from Wales who intend to become candidates for orders. At the close of the meeting eight hundred pounds were subscribed.

It is stated that the Rev. J. Slade had been fixed upon as Bishop of Manchester, but the friends of Mr. Chancellor Raikes having interfered in his behalf, Lord John determined to appoint neither.

A new Bishoprick is proposed, as appears by the following:

PROPOSED NEW BISHOPRIC FOR BEDFORD.—The serious attention both of the clergy and laity in this district has long been directed to the establishment of a Bishopric for the surrounding counties, Bedford being the centre. A few days ago a meeting was held at Bedford, at which the Archdeacon attended, and it was then resolved that a memorial should be forwarded to Her Majesty's Ecclesiastical Commissioners on the subject; and a form of memorial was thereupon adopted. For some time subsequent to the Reformation, Bedford possessed a Suffragan Bishop; and it is recorded that Dr. John Hodgskin, Bishop of Bedford, assisted at the consecration of Archbishop Parker, and of other Bishops, immediately on the accession of Queen Elizabeth. With regard to the claims of modern Bedford to be the seat and title of the proposed See, the memorial states that Bedford is the seat of an ancient Archdeaconry; that at the present time there are thirteen resident clergy, including the masters of the grammar-school; that Bedford with Biggleswade, Leighton Buzzard, and other places, supplies Prebendaries attached to Lincoln Cathedral, which might be available as honorary Canonries in the new Cathedral. As far as a building is concerned, the difficulty, says the *Bedford Times*, is trifling, the old Collegiate Church of St. Paul being of large extent and conveniently situated. Other claims are set forth, as the great scholastic and charitable endowments, the geographical position of Bedford, and the great population of the district.

Mr. Keble has in press "Academical and occasional Sermons: with a preface on the present position of the English Church."

The Rev. G. Townsend, Canon of Durham has published "Ecclesiastical and Civil History philosophically considered in reference to the future reunion of Christians."

In the Library of Anglo Catholic Theology there have been published, vol. I. of Laud's Works, and vol. I of Hickes's two treatises on the Priesthood and the Episcopal order.

The first volume of St. Augustine on the Psalms, and the third of St. Gregory on Job have been published in the Library of the Fathers.

From Rome we learn that "the Pope is determined to renounce the Ministry of Cardinals, as an obstacle to his reforms, and to adopt a regular political Ministry like other Sovereigns."

Clerical Changes.

The Rev. Daniel Henshaw from the Diocese of Rhode Island, to the duty of assistant minister in St. Peter's, Baltimore, Md.

The Rev. Cleland K. Nelson to the Rectorship of St. Anne's Parish, Anne Arundel county, Md.

The Rev. E. M. Van Deusen from Maryland to Delaware, by letters dimissory.

The Rev. J. G. Downing, deacon, from Maryland to Virginia, by letters dimissory.

DOMESTIC INTELLIGENCE.

Address at the Laying of the Corner-stone of Grace Church, Brooklyn Heights, Feast of St. Peter, June 29th, 1847. By Rev. FRANCIS VINTON.

Rt. Rev. Father in God, Christian Brethren, and Friends,—In the faith of Jesus Christ, we have placed this foundation stone, in the name of God the Father, God the Son, and God the Holy Ghost.

"Other foundation can no man lay than that which is laid even Jesus Christ, in whom dwelleth all the fulness of the Godhead bodily." He is the true Corner-stone, "elect and precious." He, uniting in Himself Godhead and manhood, joins in mystical union, God and men together, and by the power of the Holy Ghost knits them into one in the communion of the Church, which is His Body, the fulness of Him that filleth all in all. "He is the Head, even Christ, from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body, unto the building up of itself in love.

He is our peace, having reconciled us unto God in one body, on the cross, having slain the enmity thereby, and came and preached peace to them which were afar off and to them that were nigh: and through Him we have access by one Spirit unto the Father.

Now therefore we are no more strangers and foreigners, but children of the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named. We are fellow citizens with the saints and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the Chief Corner-stone, in whom all the building fitly framed together groweth unto an holy Temple in the Lord, in whom, even in Jesus, we also are builded together as living stones, for an habitation of God through the Spirit.

In this faith of Jesus Christ we have now placed this foundation stone in the name of God the Father, the Son, and the Holy Ghost. Amen.

"Here let true faith, the fear of God and brotherly love ever remain: this place is devoted to prayer and to the praise of the most holy name of the same our Lord Jesus Christ, who ever liveth, with the Father and the Holy Spirit, one God, world without end Amen."

"O how dreadful is this place! This is none other than the house of God, this is the gate of heaven."

Would, my brethren, that I might regard my explanation of this sacred ceremony as now sufficient and complete.—Would that all who call themselves Christians were of one mind and one heart, continuing steadfastly in the apostle's doctrine and fellowship, in one communion and in common prayers. But the rending of Christ's Body hath made it needful for us to proclaim, by a special act, that we adhere to the foundation Rock in the primitive and apostolic faith and worship and discipline. Were all professing Christians one in the unity of the Body—one in the Faith—and one in the Spirit—this Corner-stone should have been laid alone and without depositing any documents of our Faith and Order. But now it encloses the Common Prayer Book, the Constitution and Canons of this Church, and the Holy Bible. It encloses the *Common Prayer Book.*

By this act we mean to bear our testimony to the present and all coming generations that this Church is consecrated to uphold the faith which was once delivered to the saints and transmitted to us, along the ages past through the Holy Catholic and Apostolic Church. We have lodged the Common Prayer Book in the Corner-stone as the authentic record and witness to the world of that doctrine which Jesus Christ and His apostles by the spirit of God preached and bequeathed to sinful men as the Gospel of their salvation. We have deposited the Prayer Book of the Protestant Episcopal Church in the United States within the foundation-stone, to be the permanent token of her reformation from the abuses and corruptions of sinful men, and the evidence of her restoration to the purity and integrity of the Church of Christ. We profess thereby our belief that this Liturgy and these offices, contained in the Book of Common Prayer, demonstrate the faith and worship and discipline of the Christian Church whole and undefiled. And we have placed the Prayer Book in the Corner-stone to indicate and declare to God and men, that we and our posterity will adore the Triune God of our salvation, according to its heavenly teaching from day to day, till time shall be no longer.

It is the living voice of the Spirit of God to the children of men in this generation—it is the hand-book which guided holy men of old and *martyrs* along the narrow way to life. It embodies and expounds the truths which all mankind ought to believe, and the things which they ought to do, in order to attain eternal life. It is the doctrine of the Bride of Christ, the mother of God's children, by which she would train them up in the way in which they should go, in those "old paths," trodden by the footsteps of the saints, who were among the first fruits unto the Lamb, and now rest in paradise.

This venerable witness to the truth as it is in Jesus—our heritage from our fathers—we deposit at the foundation of this Church. It is the pledge of our Christian faithfulness as Churchmen.

We have also placed in the Corner-stone, copies of the *Canons and the Constitution of the Protestant Episcopal Church in the United States, and in the Diocese of New York.*

This is done to testify our fellowship with the Catholic Church through these branches of the one communion. We proclaim thereby that we purpose, by God's help, to be loyal to our Head in heaven, by being obedient to his ministers and His laws, which His providence hath appointed to have rule over us. That discipline which these enjoin is a regulator for the ecclesiastical order that shall reign in the Church to be reared on this foundation-stone.

We have also placed in the Corner-stone *the Holy Bible.*

We thus declare our confidence in the Bible as the Scriptures of truth, the lively oracles and Word of God—as the permanent depository of the faith, which the Church is commissioned to deliver to mankind for their salvation.

We enlose the Bible in the foundation-stone, because its history is the history of man's redemption: the spirit of its prophecies is the testimony of Jesus: its doctrines and precepts are the teachings of the Holy Ghost. When we have heard the Church propound the warnings and promises of God, then we "search the Scriptures" "daily to see whether these things are so;" "because in them we think we have eternal life." We lodge the Bible in the foundation-stone, because we would thereby proclaim our unchangeable faith that Holy Scripture containeth all things necessary to salvation; so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man that it should be believed as an article of the Faith, or be thought requisite or necessary to salvation, With these august companions we have laid the Corner-stone of Grace Church, Brooklyn Heights. We have laid the Corner-stone as near as possible *beneath the altar*, whereon the Sacrament of Christ's Body and Blood shall in future time be dispensed for sustaining the eternal life of His disciples. In this faith of Jesus Christ, we have placed this foundation-stone.

May God vouchsafe to shield and prosper his people who, in faith, having offered on His holy altar their alms and oblations, have undertaken the cost of this sacred structure. May He protect and succor the architect and builders of this house, that the work which, through His mercy hath now been begun, may by their skill and labor be brought to a happy end, through Jesus Christ our Lord. And may Almighty God, who hath built the living temple of His Church upon the foundation of the Apostles and Prophets, Jesus Christ Himself being the Chief Corner-stone, grant to His people who shall worship here and elsewhere, continual increase of glory and spiritual strength, and daily make them more meet for His house not made with hands eternal in the heavens, through Jesus Christ our Lord, to whom with Thee, O Father, and Thee, O Holy Ghost, be everlasting praise and glory. Amen.

DIOCESE OF NEW YORK.—*Laying of a Corner-stone.*—The corner-stone of a second edifice, intended for the worship of God according to the rites and usages of the Church, was laid in the town of Islip, Suffolk county, on Wednesday last, 14th inst., by the Rev. William Everett, Rector of the Church in that town. The new building is situated four miles west of the venerable parish church of St. John's, and will be a neat and convenient structure of the Gothic order of architecture, having a tower and buttresses with pinnacles. It is of wood, having twenty-five spacious pews, and will be ready for consecration early in September next. The Rev. Messrs. Harriman, Noll and Coe were present, and assisted in the services. The address was delivered by the Rector.

MASSACHUSETTS.—The Journal of the Fifty-seventh Annual Convention in this diocese has been received. The Convention was held in Trinity Church, Boston, June 9th and 10th, and was attended by 45 of the clergy, and 83 lay-delegates. As its proceedings have already been recorded in our columns, there is nothing left but to state the summary of the Parochial Reports, viz., Baptized (infants 486, adults 75) 599; communicants (added 455, lost 252) 4,665; confirmed, 224; Marriages, 199; Burials, 423; Sunday scholars, 2,629; contributions for religious purposes, $20,189. The whole number of clergy in the diocese is 69, of parishes, 44.

PENNSYLVANIA.—We present the following partial view of the state of the Church in this diocese, derived from the late Journal of its Sixty-third Convention. Confirmed, 655; ordained (Deacons 13, Priests 6) 19; churches consecrated 2; corner-stones laid, 6, whole number of clergy 127, of parishes 126, of candidates for orders 26.

Bishop Potter's circular recommending collections to be made in the churches throughout his diocese for the relief of Ireland, was answered by an amount contributed of no less than $8,612. The subjoined letters which passed in consequence will be read with interest:

1.—*Bishop Potter to the Archbishop of the Church in Ireland.*

To his Grace the Archbishop of Armagh, Lord Primate of all Ireland.

My Lord—The undersigned, Bishop of the Protestant Episcopal Church in Pennsylvania, being deeply impressed with the tidings of famine which have reached this country from Ireland, requested the clergy under his charge to collect from their respective parishes, contributions for the relief of the sufferers. The request has been promptly and cheerfully complied with. In addition to large sums which have been contributed by the more affluent members of the Church in this Diocese, and which have been forwarded through other channels, the collections made in the churches, many of which are poor, will amount to some 1800*l.* Three-fourths of the amount will be expended in bread-stuffs, (principally corn-meal,) and will be placed, in equal parts, at the disposal of your Grace, and of the Archbishop of Dublin. It goes as a contribution from the Episcopal Church of Pennsylvania, to the Episcopal Church of Ireland, well known as a generous almoner, for the poor of every name. I need hardly say to your Grace, that it is the wish of the donors that their bounty should be distributed among the most necessitous, without reference to their creed or religious profession.

Trusting you will excuse us for the trouble we are causing you, I beg you to believe me,

With high consideration,
Your Grace's friend and servant,
Philadelphia, March 30, 1847. A. POTTER.

2.—*The Archbishop of Armagh to Bishop Potter.*

LONDON, April 24, 1847.

Right Rev. Sir,—I have received your letter of the 24th of March, and I beg you to accept my most grateful thanks for the generous contribution towards the relief of the destitute poor of Ireland, from the Episcopal Church of Pennsylvania, and I have to request that you will present my best acknowledgments to the clergy of your Diocese, and to their congregations, not only for the very liberal assistance which they have given, but also for the brotherly feeling which they have manifested towards the sufferers in our country. In the midst of the awful calamity with which it has seemed fit to Almighty God to visit us, it has indeed cheered our hearts to find that even in the most distant lands, we have fellow Christians sympathizing in the distress of our afflicted poor, and ready to use every exertion in their power, to aid us in providing them with food.

The clergymen mentioned in the memorandum of the Rev. Mr. Ogilby, which was enclosed in your letter, are known to me, some of them personally—all of them by character, and none could have been named to whom I should with more confidence intrust the distribution of the relief which you have forwarded: they are not only persons of high respectability, but of long tried experience, benevolence and piety. I have given directions to my man of business, to request Messrs. Brown and Shipley of Liverpool, to forward to them the quantities of corn meal marked in Mr. Ogilby's paper. The remaining 100 barrels of the cargo I shall have sent to Dunstable, in the county of Louth, to be transmitted from thence to the Rev. Dr. Campbell, Rector of Forkhill, the Rev. Ed. O. Disney, Rector of Newton, Hamilton, and the Rev. Dr. Atkinson, Rector of Creggan—three parishes situated in a wild range of mountains, in the Diocese of Armagh, where want of food, and (in consequence of it,) disease has reduced the people to extreme distress.—Although measures have been adopted by our legislature, for providing temporary relief for the destitute, they have not as yet come sufficiently into operation to afford the assistance of which they stand in need, and the distress in many districts of the country is of a most urgent kind, so that the valuable contribution which you have sent is truly seasonable, and will, I trust, prove the means of alleviating the sufferings of a great number of families. In the efforts made by the Parochial clergy of the established Church to relieve their distressed parishioners, no distinction has been made on the ground of difference of religious profession, and your wishes on this subject will be most gladly carried into effect. Again thanking you for the aid you have sent us, and for the friendly communication in which you have informed me of it, I remain,

With much respect, your faithful servant,
JOHN G. ARMAGH.

3.—*The Archbishop of Dublin to Bishop Potter.*

LONDON, April 29, 1847.

Right Rev. and Dear Sir,—I have just received the intelligence of the arrival at Liverpool, of the corn meal which has been so kindly and liberally sent for the relief of the distressed people of Ireland. The utmost care shall be taken to distribute this most welcome and seasonable supply, in such a manner as to carry into effect, as far as possible, the benevolent intentions of the donors. To you and the rest of them, I return, in behalf of the suffering poor, my most grateful acknowledgments. As a memorial, which I hope will be a lasting one, of your kindness and of our gratitude, I shall direct a parcel of books to be forwarded to you, which I wish to be considered as the property of yourself and your successors in office. Believe me to be

Very truly yours,
RICHARD WHATELY,
Archbishop of Dublin.

Pennsylvania.—The corner-stone of a new church to be dedicated under the name of Trinity Church, was laid in Pottsville, on the 11th inst., by Bishop Potter.

At the commencement of Dickinson College, Carlisle, the 5th inst., the degree of D. D. was conferred on the Rev. Edmund Neville of Philadelphia.

MARYLAND.—The Journal of the Fifty-ninth Convention of this diocese is a pamphlet of nearly 200 pages, containing the new canons on which so much interest was excited. From the "Summary of the Parochial Reports" we are able to set before our readers the following general result, which the absence of such a summary prevented our doing when occupied with the Pennsylvania Journal. Baptized (infants 1267, adults 81, not stated, 643,) 1,991; confirmed 457; communicants (added 577, lost 299) 6,555; marriages 509; funerals 771; Sunday scholars 1407; contributions for Church purposes, $16,234. The proceedings of the Convention have been given in our columns.

VIRGINIA.—We learn from The Southern Churchman that a new church is about to be built in Fredericksburgh, Spottsylvania county, for the Parish of St. George, under the pastoral care of the Rev. Philip Slaughter. The design has been furnished by Mr. Upjohn. The period adopted is First-Pointed, and the plan is the same as that of a church now building in Newark, N J.

WISCONSIN.—The first Diocesan Convention of the Protestant Episcopal Church of Wisconsin was held in this city last week. It was numerously attended, there being lay-delegates present from 15 parishes, and of the twenty-two Episcopal clergymen in our Territory, 21 were in the Convention. There were lay-delegates from two or three Norwegian parishes, and four Indians from the Mission near Green Bay. Two of the clergymen came from the remote stations at St. Peter's and Lake St. Croix, upwards of 350 miles. The Indians walked here from Fond du Lac, accomplishing forty-five miles on the last day of their journey.

The Session of the Convention was opened Thursday morning by Divine Service, and the afternoon was spent in discussing the new Constitution and Canons for the new Diocese of Wisconsin. This work was satisfactorily completed on Friday morning, and the afternoon of that day devoted to the choice of a Bishop and the election of a Standing Committee: Delegates to the General Convention, and Trustees of the Theological Seminary. For the office of Bishop the Right Reverend Jackson Kemper, the present Missionary Bishop of the North-West, received the unanimous vote of both clergy and laity; an expression of confidence and regard which was richly deserved by the zealous, self-sacrificing, indefatigable Divine upon whom it was bestowed. The balloting for the Standing Committee, &c., resulted in the choice of the following gentlemen:

Standing Committee.—Clerical.—The Rev. Messrs. Millette, Unonius, Hommon, and Miller—*Lay*—Messrs. Potter, F. Randall, D. Warner, Sen., and Lupton.

Delegates to the General Convention.—Clerical.—The Rev. Messrs. Solomon Davis, F. W. Hatch, Marks, and Ruger—*Lay*—Messrs. J. A. Helfenstein, B. McVickar, W. T. Ward, and A. H. Smith.

Trustees of the Theological Seminary.—The Rev. Mr. Hatch, Rev. Mr. Ingraham, Mr. Isaac J. Ullman.

Treasurer.—J. A. Helfenstein.

The Convention remained in session occupied with various matters of importance, until late Friday night. The proceedings were extremely interesting, and the returns from the different parishes full of promise and encouragement.—*Milwaukie Sentinel and Gazette.*

We understand that the Rev. James C. Richmond, of the class of 1828, has sent an amicable challenge, in the manner of the old universities, to the President, Professors, and students of the University at Cambridge, more especially at Divinity Hall, to discuss with him orally, the three Christian doctrines of the *Episcopacy, the Holy Trinity*, and *the Atonement.*

To Correspondents.

Received, "Catholicus," "Charitas," "Occidentalis Minimus," "R. R. C." and "A Student of Divinity." "M. N.'s" castigation of the Protestant Churchman in our next.

The notice of Dr. Moore's poems, in the Literary World of last week, is good, and we shall endeavor to make room for it in our next.

We have received Nos. 3, 4 and 5 of "J. F. R." No. 1 has not yet been received. The editor has written to "J. F. R.," though the letter was by mistake directed to the place of his former residence.

The Sermon of the Rev. Mr. Porter, on our first page is recommended by the plainness with which it states and inculcates principles which cannot be too much insisted on.

Acknowledgments.

We have the pleasure to acknowledge a further sum of *Ten Dollars* for the relief of the parishioners of Donarvaille, Ireland—being the amount "collected at the offertory on the 4th inst., in Christ Church, Danville, Pa," the Rev. Milton C. Lightner, Rector.—This sum is in addition to sixty-nine dollars heretofore contributed by that church for the relief of the "suffering poor in Ireland generally." Also *Twenty-one Dollars*, contributed by a "family" *in Kentucky.*—[ED.

Domestic Missions.—Since his acknowledgment of the 13th July, the Treasurer has received the following contributions:

From Dubuque, Iowa, 12; Jeffersonville, Ind, 2; St Paul's, Mishawaka, Ind, 5; A G V, for Domestic Missions, 25; St Paul's, Tompkinsville, S I, 18 70; Charleston, S C, Monthly Missionary Lecture, June and July, 20 01; Ch at Edisto Island, for Ga, 5; St Michael's, 27 63; a lady of St Matthew's, Jersey City, 2; a friend to Missions, Brooklyn, monthly offering, half, 1. Total, 118 34.

THOMAS N. STANFORD, Treasurer,
New York, July 20, 1847 139 Broadway.

Foreign Missions.—Since his report of July 13th, the Treasurer acknowledges the receipt of the following amounts:—

Sunday school, Grace ch, Petersburg, Va, for education of Nicholas Cobbs, Africa, 20; St Paul's ch, Tompkinsville, S I, 10, a lady of Middle Haddam, Ct, for education of Eliz. B Bowler, Africa, 20; Christ ch, Detroit, Mich, 14 34; a "Churchman," per Rev W N Lyster, Detroit, Mich, for China, 2; Africa, 2—18 34; a friend to the Missionary, Brooklyn, a monthly contribution to the missions of the P E Church, half, for foreign, 1. Total, 69 34.

J. SMYTH ROGERS, Treasurer,
281 Broadway.
New York, July 20, 1847.

New York Bible and Common Prayer Book Society.—The Treasurer acknowledges the receipt of the following sums,

From Christ Church, Hudson, Rev Isaac H Tuttle, $12.

Donations and subscriptions thankfully received by
THOMAS C BUTLER, Treasurer and Agent,
At the Depository, 20 John street.
New York, July 20, 1847.

Nashotah Mission.—The subscriber gratefully acknowledges the receipt of the following sums, for the use of the Mission at Nashotah-Lakes:

From the children of St John's ch, Hartford, 7; Rev Mr Van Bokelin, offering of St Timothy's ch, Catonsville, 13; Rev W Croswell, Church of the Advent, 40; young gentlemen at College Point, 21. Total, 81.

WM. H ASPINWALL,
July 20, 1847. 54 South street, New York.

Chapel of the Holy Comforter.—The subscriber thankfully acknowledges the receipt of a number of Bibles and Testaments, and other books for Seamen and Boatmen, from Capt. Augustus Proal.—Such gifts are always acceptable, as their distribution greatly aids the Missionary in his labors, by exciting an interest in the Mission among those for whose special benefit it has been established.

The Missionary would also inform the members of the Church, that the Chapel has no service for the administration of the Holy Communion, and he does so in the belief, that the knowledge of this fact, without farther appeal, will be sufficient to supply this important deficiency, in the order and service of the Church.

D. Vl M. JOHNSON,
in charge of the Chapel of Holy Comforter.
New York, July 21st, 1847.

Notices.

JOURNALS OF CONVENTIONS.

Secretaries of Diocesan Conventions are respectfully requested to send by mail a copy of the Journal of their Conventions, to the address of the subscribers, to aid them in preparing their Episcopal Almanac for 1848.

STANFORD & SWORDS, New York.

☞ St. Barnabas's Church, (seats free,) in 27th street between 2d and 3d Avenues, is open for Divine Worship every Sunday at 10 1-2 A. M., and 4 P. M., and for Sunday School at 2 P. M.

All who are friendly to the support of *Free Churches*, are respectfully invited to attend.

Donations for this church are earnestly solicited. It is the *only* church in a wide range of population where the seats are all free. Brethren, we feel the importance of sustaining this enterprise, and we feel our weakness too. We want aid. Our hands must be held up, or the only church for the *poor*, whom Christ said "we have always with us," must be closed, and they left to wander as sheep having no shepherd. Brethren, will you let us cry unto you in vain?

We are very much in want of a communion set, and a small organ, the donors of which would receive the blessing of this infant parish.

☞ Contributions for this church may be left with Floyd Smith, Esq., at the office of the Churchman, or at the residence of the Rector, Rev. Hiram Jelliff, corner of 31st street and 1st Avenue.

New York, July 17, 1847.

Advertisements.

NEW ENGLISH THEOLOGICAL WORKS.
Imported per Steamer Britannia, &c.

A HISTORY of the Holy Eastern Church. The Patriarchate of Alexandria, by the Rev. J. M Neale, M. A., 2 vols. 8vo.

Ecclesiastical and Civil History Philosophically Considered with reference to the future re-union of Christians. The first three books comprising from the Ascension of our Lord to the death of Wyckliffe, by the Rev. Geo. Townsend, D. D., author of the Arrangements of the Old and New Testaments, &c., 2 vols. 8vo. $8 50.

Library of the Fathers, translated, vol. 23—St. Gregory's Morals on the Book of Job, vol. 3.

Do. vol. 24—St. Augustine on the Psalms, vol. 1.

Horæ Apocalypticæ, or a Commentary on the Apocalypse, Critical and Historical, by the Rev. E. B. Elliott, A. M., third edition, revised and enlarged, 4 vols. 8vo. $13.

The Christology of the Old Testament, and Commentary on the Messianic Predictions of the Prophets, by E. W. Hengstenberg, D. D., abridged by Rev. Thomas K. Arnold, M. A., 1 vol. 8vo. $5.

A Synopsis of Criticisms upon those passages of the Old Testament in which modern Commentators have differed from the authorized Version, &c., by Rev. Richard A. F. Barrett, M. A., vol. 1, parts 1 and 2. Vol. 2, part 1; (To be completed in 12 parts.)

Sermons on Holy Joy, the Spiritual Affections, and the Saintly Character, by Arthur Baker, B. A. 12mo. $2.

Sixty Lectures on the several portions of Psalms, as they are appointed to be read in the Morning and Evening Services of the Church of England, by the Rev. Richard B. Exton, M A., 8vo. $3 50.

The Religions of the World and their Relations to Christianity, Considered in Eight Lectures, 8vo. $2 25.

Lectures, Historical, Doctrinal, and Practical, on the Catechism of the Church of England, by Francis Russell Nixon, D. D., Lord Bishop of Tasmania, 3d edition, 8vo. $5.

The Works of Archbishop Laud, vol. 1. Sermons.—(Library of Anglo Catholic Theology.)

D. APPLETON & CO., Importers,
200 Broadway.
July 24—1t

BOOK AND FANCY JOB PRINTING neatly executed at this office.

For the Churchman.

TRACTS FOR THE SEASONS.

NO. CXXVIII.

FEAST OF ST. JAMES THE APOSTLE, JULY 25th. —A leading event recorded of this Apostle is the request made by him and his brother St. John, that they might be allowed to call down fire from heaven to consume certain Samaritans who refused the Saviour entrance into their village.*

During the reign of the son and successor of King Solomon, ten of the tribes of Israel separated from the two tribes of Judah and Benjamin, and formed a distinct kingdom. Hence the two, and often conflicting kingdoms of Judah and Israel. In process of time each was punished by Almighty God in being carried away captive by its enemies. This misfortune first befell the ten tribes, or kingdom of Israel. The country they inhabited, called Samaria, being left desolate by their removal, was subsequently occupied by colonies of other nations sent thither by the Assyrians their conquerors. These being much infested with wild beasts, and visited with other calamities, attributed this to their not knowing the proper worship of the God of the land, they being idolaters, and being herein influenced by the heathen superstition of each country having a special tutelar deity. To meet this evil, they requested to have a priest of the Israelitish religion sent among them. This was done. The immediate result, however, was that mischievous appearance of moderation and fellowship, but real antagonism to truth, *a compromise*. While the gods of the several nations from which came the colonies that the conqueror had sent thither, had their votaries, some professed also to worship the God of Israel. In process of time—perhaps owing to some few of the *Israelites* having remained behind, or to others of them having returned, or some of the subsequently captured and transported *Jews*, (that is members of the tribes of Judah and Benjamin,) having come to Samaria—idolatry was abandoned, and a religion substituted, professing allegiance only to the true God, and in some of its features resembling the Mosaic pattern, though in others very different from it. This was the religion found in Samaria by Judah and Benjamin on their return to Judea from the Babylonian captivity. The re-establishment by these of their ancient religion was unhappily the foundation of mutual hostility and jealousy between them and their Samaritan neighbors; which were greatly increased by the latter rejecting all of the Old Testament except the Pentateuch, and that somewhat corrupted; and having erected on Mount Gerizim a temple in opposition to that on Mount Zion. These circumstances account for the strong feeling of dislike, and even hatred which, it is obvious from the New Testament, existed in our Saviour's day between the Jews and Samaritans. A manifestation of this is presented in the case, mentioned above, of the latter refusing Christ entrance into their village, "because His face was as though he would go to Jerusalem," that is, because they perceived that it was his purpose to go to Jerusalem. Then it was that St. James and St. John so far forgot themselves as to exclaim, "Lord, wilt Thou that we command fire to come down from heaven, and consume them?"

It has often been justly remarked that the integrity and candor of the sacred historians are peculiarly conspicuous in their recording, not only the virtues, but also the failings, of the great and good men of whom they speak, and whose characters are intimately blended with the interests of the religion which it was their object to advance. The rash and vindictive temper thus manifested by the apostles, was altogether unjustifiable, and inconsistent with their character as followers of Christ. He had uniformly instructed them, by precept and example, in the duties of meekness and benevolence. In entering on His service, they should have sacrificed at once their illiberal Jewish prejudices and antipathies, their animosities and intolerance. Their present indignation indeed was connected with attachment to their Master; but it was a highly improper manifestation of it; and the Christian should not fail to make it an occasion for reflecting on the sinfulness at all times, and under all circumstances, of the spirit of intolerance and persecution. Time indeed was, when even the Church, wickedly negligent of her duty to cultivate the same mind which was in Christ Jesus her Lord, and degrading herself by accepting from the civil power means of exercising supreme control over the persons, liberties, and lives of men, was steeped in the guilt of the most atrocious barbarities. We justly thank God that that time, with us, has long since passed. But has its *spirit* also flown? Do not religious differences often excite feelings of intolerance? Is there nothing of persecution in the very prevalent unwillingness to make generous allowance for the supposed errors of others, and admit the just force of circumstances of palliation; in a fondness for imputing wilfulness and wrong motive; in charging, as cherished purposes, consequences unseen or disavowed; in that species of evil-speaking which delights in the application of odious, taunting, and irritating epithets; in withholding, because of difference of opinion, acts of kindness and benevolence, perhaps even measures of justice; and for the same reason, endeavoring to excite suspicions and prejudices against others, injurious to their comfort and interests? Are not the tongue and the pen often wielded in a manner and a spirit which seem to indicate regret that the rack, the stake, and the dungeon are no longer available? Even under the cloak of holy sensibility and zeal, does not the enemy of God and man ply, through willing agents, as instruments of torture, maliciousness and calumny, and the chafings of reluctant subjection to the measures of offence and defence, in the supposed service of religion, prescribed by the Gospel?

Zeal, consistency, and firmness are, indeed, Gospel duties, and inseparable concomitants of true evangelical faith. They should be cherished, not only in holding, but on proper occasions, and in a proper way, in supporting and defending, the truth. But charity is more obligatory still. This, however, ought not to be extended to error. That deserves no charity; for charity rejoiceth not in iniquity, but in the truth. *They who are in* error, however, ought to be charitably regarded. Of their principles and opinions we should judge unsparingly; but we should be very careful not to judge rashly of their motives, dispositions, and intentions. These may be very sincere and honest. We should hope that they are so, and construe them with corresponding kindness. He Who sees the heart may know them to be more the misfortune than the fault of those who entertain them.

What a noble contrast to the temper manifested by the apostles, now noticed, was that with which it was met by our Lord! "Ye know not what manner of spirit ye are of. For the Son of Man is not come to destroy men's lives, but to save them." What a severe though quiet reproof was this, of all bitterness and wrath and clamor and evil speaking! Christ thus gently rebuked a very serious offence, and one that did dishonor to His religion, and thus to Him. If we fail to imitate Him herein, we cause the sins of others to make us sin; and often perhaps, by the disgust and ill will thus excited, harden them in their faults, and thereby make ourselves partakers of them. The consciousness which every reflecting person must have of his own need of much charitable allowance, should make him willing to extend it to others. He should go very far in hoping that they whose faults he deems it a duty to censure, are not wilful and deliberate offenders, but know not what manner of spirit they are of.

The Gospel for the day records another instance, in the case of St. James and his brother, of the impartiality and truth of the sacred historians—the ambitious request made by them, through their mother, for seats of dignity in their Master's kingdom. Our Saviour is represented as replying, "to sit on My right hand and on My left, is not Mine to give, but it shall be given to them for whom it is prepared of My Father." The words "it shall be given to them" are not in the original, and are therefore, in our Bibles, printed in italics. Such words and passages are frequently found in our translation of the Scriptures. They were inserted with the view of giving increased clearness to the English rendering of the original Hebrew or Greek. There are cases, however, in which this has been carried too far. In the present one, it certainly fails to help to a clearer apprehension of the passage. The words might lead to the idea that Christ is not to be the supreme Dispenser of the rewards of His kingdom. The passage accurately translated is, "to sit on My right hand and on My left, is not Mine to give, but for whom it is prepared of My Father." These apostles, it must be remembered, were relations of Christ, and doubtless counted on this circumstance as a ground of the success of their application. Our Lord would repress all such expectation by forewarning them that the rewards of His kingdom are not to be bestowed by partiality, but are reserved for those only for whom they will, at the last great day, be found to have been prepared from the beginning of the world; that is, those who will then be reckoned meet to be placed on the right hand of the Judge.

Our eternal destiny is never fixed until the close of our probation. As that finds us so will the judgment. According to the things that will have been done up to that period, we are to be tried. Then, and not till then, will it be decided whether the kingdom has been prepared *for us*. And let us never forget that this close of our probation may be very near at hand. In the place whither our souls will then repair no further preparation can be made. Entrance into Christ's heavenly kingdom, or everlasting exclusion from it, and the dread alternative, will then have been decided for us irrevocably.

As our probation is never closed until this life expires, or, (if God, whose ways are past finding out, and are often hid in dark mystery, is pleased to order the dread infliction) until reason forsakes the still living soul, and thus a more melancholy stop than death is put to moral duty and trial:—as our probation is never closed till then, we should never think the work of our salvation complete, or our souls safe, while yet the duties of this life are incumbent upon us. An hour's inattention or false security may bring on a retrograde movement destructive of our hopes, and ruinous to our souls. The perpetual remembrance of the great issue at stake, and constant solicitude "that" we "may be accounted worthy to stand before the Son of Man," as those for whom His kingdom is prepared of His Father, should commend to our willing and faithful devotion every means required in God's word to be used, every effort to be put forth, and every sacrifice to be made, that we may thoroughly and effectually comply with the Saviour's kind and most solemn warning, "Be ye ready: for in such an hour as ye think not, the Son of Man cometh."

And herein the Church keeps perpetually before us the good examples of the noble army of saints and martyrs to whose memory she devotes this and other holy days. These bright examples were set when persecution in its direst form met them on every side; when their religion was professed under penalty of the forfeiture of worldly comfort and honor, and called them to the most painful and extensive labors in its behalf; and when martyrdom was full before them. Shame for us, if we come behind them in zeal and devotion to our Lord and theirs! Shame for us, if the sacrifices required of us in the fulfilment of our baptismal obligations, are denied, or but partially and reluctantly rendered!

B. T. O.

---

* St. Luke ix. 54.

For the Churchman.

Mr. Editor,—The puritan party in the Church are fast unfurling their real colors. I am thankful for it. It is always best that the truth should be known. This disclosure is one of the means by which, under the divine blessing, the catholic or evangelical cause is so perceptibly gaining strength.

This party is, in one important respect, of the Newman school. They are in a course of *development*; and the natural tendency in both cases is towards *free thinking*, the shaking off of restraints, what may be called the *help-yourself-to-a-faith* system. The Episcopal Recorder every now and then gives hints for another "Essay on the Development of Christian Doctrine." "The Fathers" are very much in its way. It is getting tired of "the Reformers." It speaks indeed, in reference to a chosen point of attack upon the Gospel, baptismal regeneration, of "*some few* of the Reformers." Will the learned editor, with all the theology he has absorbed from Scott's Commentary, condescend to tell the less literate, which of the reformers did *not* maintain that doctrine? "In separating from the Church of Rome," says the Recorder, "the reformers did not entirely divest themselves of all its errors. Some of the old infection still defiled them, and occasionally appeared, particularly in their views of the efficacy of baptism." How long the progress is to continue before the true doctrine on this subject is to be brought out and established, the Recorder seems to think very doubtful: rather, it supposes that it is to be something like perpetual. It has comfortably "come to the conclusion that the controversy respecting it must be interminable." The friends of the fathers and reformers are forever going back again to these men as having had some light in hermeneutics. Ever and anon, too, the Recorder's reverend finger of chiding and caution is raised against those infatuated persons who are perpetually ensconsing themselves behind that antiquated relic of a spell-bound age, the Prayer Book. It has long since given out that the devotional parts of that volume are not a standard of doctrine. In view of the long struggle which must yet be had before the truth respecting "the efficacy of baptism" can be established, that magnanimous paper comforts its friends with the following noble declaration:—"The Recorder has never failed to utter its remonstrances against the influence of this pernicious theory," (that of the fathers, reformers, and prayer book) "and we trust it never will." With the help of Thomas Scott—(Thomas Scott authority for Gospel doctrine!!)—that heroic periodical, which seems to have been contemplating its own natural face in a glass, when it penned the euphonic phrase "amphibious, and generally also ambidexterous theology," may always be depended on to endeavor to shove aside fathers, reformers, and prayer book, when they stand in the way of new light development.

In the Recorder of June 26th, we have some refreshing illustrations of its competency to take the field in this chivalrous enterprise. I am aware that it becomes less learned and less gifted Christians to speak modestly of their superiors in science and in grace. I will, nevertheless, take the liberty—craving the blessing of being set right if I am wrong—of remarking on two or three passages in the above-mentioned number of the Recorder.

The learned editor writes, "St. Peter says to his converted hearers on the day of Petecost, 'Repent and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost.' Here it is said" (by the fathers, namely, and the reformers, and the prayer book, and their friends) "that the remission of sins, and the receiving of the Spirit, are consequent upon baptism." Truly it would seem so to the men of humble attainments, who are so bound by servitude to the oldness of the letter, as not to appreciate the blessed newness of non-natural interpretation. But what says our scribe? "But the same apostle says, (Acts iii. 19,) 'Repent ye, therefore, and be converted, that your sins may be blotted out.'" If I may presume to endeavor to fathom the depth of the editor's meaning, he appears to take for granted that the "converted" of the last passage nullifies the "baptized" of the other. Some minds might be so obtuse as to think that this is a rule which would work both ways, and that the converse would be quite as logical. I would also humbly suggest that there might be as much reverence and piety, and more Christian-like submission to be taught of God, in supposing that one passage qualifies and explains the other—the whole meaning that putting on Christ, by being baptized into Him,* is essential to true conversion.

"The reference to Peter, comparing the preservation of Noah in the ark to salvation by baptism (1 Peter iii. 20, 21,) does not prove that the outward rite is essential to salvation."——"The remaining passage (John iii. 15) upon which so much stress is laid, can surely mean nothing more than a renovation of the heart by the Holy Spirit, signified, sealed, and professed by the institution of baptism." But this sign, seal, and profession, he elsewhere clearly contends is not necessary. According, therefore, to this Scottite divine, "a renovation of the heart by the Holy Spirit, signified, sealed, and professed by the institution of baptism," is necessary to entrance into the kingdom of heaven, and yet this signifying, sealing, and professing, is not necessary. It were much to be desired that some people who are so certain of being justified by faith only, would learn that faith, to be truly evangelical, must be shown by good works; that good works have to do with the inner as well as the outer man; and that trifling with sacred subjects, and especially with God's Holy Word, is consistent neither with the piety nor morals of the Gospel.

That stubborn old Prayer Book—so much in the way of our developers, progressers, and novellizers—speaketh concerning these very passages on this wise:—"Hear the words of the Gospel, written by St. John in the third chapter, beginning at the first verse."——"Whereby ye may perceive the *great necessity* of *this sacrament*, where it may be had."——"Which also ('He that believeth and is baptized shall be saved') showeth unto us the *great benefit* we reap *thereby*. For *which cause*"—the "great necessity" and "great benefit" of baptism—"Saint* Peter the Apostle said, Repent and be baptized, every one of you, for the remission of sins, and ye shall receive the gift of the Holy Ghost."——"The same apostle testifieth in another place, Even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience towards God) by the resurrection of Jesus Christ." This is said in connection with the same doctrine of the "great necessity" and "great benefit" of baptism, in *its* connection, again, with entering the kingdom of God, with salvation, with remission of sins, with receiving the gift of the Holy Ghost. The Church founds on the whole an exhortation to *earnest belief* that God "will favorably receive persons" to be baptized, "truly repenting, and coming unto Him by faith; that He will grant them remission of their sins, and bestow upon them the Holy Ghost; that He will give them the blessing of eternal life, and make them partakers of His everlasting kingdom." We simple ones, who are not sufficiently enlightened to see through non-natural interpretations, do not think that the Church here teaches that these great and precious benefits are held out as the reward, or as the consequence, of merely the repentance and faith of these persons, but as a boon earnestly believed to be promised and pledged as a consequence of their expected baptism.*

"A Country Parson," in the Banner of the Cross, well characterizes the lucubrations of a voluminous correspondent of the Episcopal Recorder, "A Western Layman," as "the poison of such crude half-infidel opinions." The said layman seems to desire to revolutionize the Church, and take from it its true Gospel character; even going so far as to endeavor to bring into disrepute public prayer, and the public reading of God's word. I have heard that the principle and spirit thus obviously adopted by this writer, is honestly acted out in one of the New England developments of puritanism, by discarding prayers and psalms and hymns, and leaving preaching to do its work on the hearers as do lectures on the various departments of knowledge, which go to helping on the progress of the human mind in intellectual and moral improvement. Such is the natural end of much that is imposed upon the sensitive and credulous as mere opposition to Puseyism.

While I have pen in hand, I will notice a not uncommon misstatement which favors the multiplied delusions under which the members of the Church are made to labor amid the convulsions of the present time. It is brought to mind by an extract in the Recorder from a sermon of the Rev. William H. Lewis, lately published. It is therein made to appear that controversies in the Church, innovations on uniformity in public worship, and "instances of apostasy to Rome, or to Protestant bodies," have been the peculiar product of "the Oxford Theology." The preacher must have been little informed in the matter whereof he spake. Years ago, just such charges as are now brought against "Puseyites," were brought, by professed Churchmen, with great violence, and during protracted controversies, against Bishop Hobart, Bishop Ravenscroft, and those who sympathized with them in their noble expositions and defences of Gospel doctrine and order. The Christian Journal was assailed in the same spirit, and manner, and by the same class of persons, as the Churchman is now. The General Theological Seminary had bitter enemies and opponents, on the same doctrinal and ecclesiastical grounds on which its present enemies stand, because Bishop Hobart was a professor therein. Bishop White, because of his conservative principles and practices, and his honest and consistent confidence in Bishop Hobart, drew down indignities even on his venerable head, and declared himself to have been treated in a manner more nearly approaching to personal insult than any thing he had ever experienced during his long life. As to innovations in the service, Mr. Lewis ought to know something of the disuse of the surplice, the merging of the reading desk into the pulpit, the omission of the ante-communion, the largest liberty touching Psalter and Lessons, extempore prayer after sermon, curtailments of the services *ad libitum*, unauthorized hymns, evasions of all rubrical and canonical obedience by calling favorite occasions of public worship prayer meetings, &c. &c., which mocked the very idea of uniformity, long before the Oxford Tracts were written. And at what period since the organization of our Church, have not Calvinistic and Puritan principles and tendencies therein been fruitful sources of dissension and strife? I think it may be safely said that there is among us, at this moment, greater uniformity in doctrine and worship than there was before the Tracts for the Times set minds to thinking, and called the thoughts of the clergy and people more closely home to their duties and responsibilities. Then as to "apostasy to Rome, or to Protestant bodies," before "these sad times of Oxford rule," a moment's reflection brings to my mind, in the former class, the names of Kewley, the two Barbers, White, and Connelly, and in the latter, those of Ogden, Raynor, Sewall, Roche, and Davis, at times when the number of our clergy was far less than at present. A little inquiry would probably increase both lists.

The above is but a sample of the carelessness and rashness (albeit ignorance may be the cause, which, if charity is right, prevails extensively in the puritan party) to say the best of it, wherewith erroneous views are given of facts and history, in order to excite prejudices against the Catholic movement.

I take the liberty, Mr. Editor, of closing with two or three cheering extracts from the Bishop of Maryland's address to the late Convention of his diocese.

"Greatly do I deceive myself, strangely do I misconceive the many indications which have become apparent to me in my journeyings and communings with my brethren, if a day of grace have not dawned for the Church in Maryland, which, by the blessing of the Father of lights, shall wax brighter and brighter in coming years, to the glory of God by the increase of faith, hope, and charity in the hearts and lives of multitudes of the children of His adoption."——"As I am disposed to claim that prosperity as, under the benignant providence of God, mainly the result of the system pursued in the administration of the diocese, it may not be improper to state a few particulars of the comparison of its present condition with that which it exhibited seven years ago."—"In every county, without exception, the improvement is more or less obvious; and I give, as the product of deliberate and careful examination, with reference to that very point, my decided opinion, capable of substantiation with an abundant array of evidence, that the improvement is manifest, with few exceptions, in proportion as the distinctive principles of the Church have been brought fully out in the teaching and practice of the ministry."

To God be all the glory! M. S.

---

* See Galatians iii. 27. A passage which it suits the Recorder to omit among those which it says are "relied on" to sustain the Church's doctrine.

† The fathers, reformers, and Prayer Book, are so undivested of papal errors as to love to call the Apostles and Evangelists *Saints*.

* "*Will* favorably receive," &c., referring to the future, is the language *immediately before* baptism. "Seeing now these persons *are* regenerate," &c. is said *immediately after* baptism.

ITALY

ROME, May 28.—The leading event of the week here is the death of the great tribune of the Roman people, Cardinal Micara, who expired on the 24th. In him were centred the hopes of the *transteverini*, should any evil befal our enlightened monarch: for though dean of the sacred college, and born in 1775, he was a vigorous septuagenarian. Fanny Kemble, who, like old Boetius, has written a book, "De Consolatione Philosophica," in brisk demand here, records a conversation between Micara and Lombruschini, on their way to the conclave in one carriage: "If the powers of darkness preside over the election, you'll be Pope," said the defunct; "if the people had a voice, I'm the man; but if heaven has a finger in the business, 'twill be Ferretti." Micara was the terror of the retrograde faction; he was known to advocate most sweeping reforms, including an agrarian law for breaking up entails, and reconstructing the tenure of land in the Roman territory. Hence the great leviathans of the desolate Campagua tried to ridicule and depreciate him; being a *capuchin*, he wore a flowing bifurcated grey beard, and was nicknamed by them the "Pacha of two tails." The utter simplicity of his establishment rebuked the pomp and expenditure of his brother dignitaries; but he recked not what they said, and was himself a frank outspeaker. I had a long conversation with him last month, of which Father Matthew, his brother-capuchin, was the subject. "Why doesn't he come to Rome?" "Your eminence is not, perhaps, aware that the lives of some thousand poor people depend on his untiring personal exertions in Ireland!" *Bene, capisco, bravo padre!* But, said he, about his advocacy of temperance, "we wanted him here a little under the late Pontificate!" Whether this was an epigram or not I do not presume to judge. I merely give his words.

The consequences of the great banquet in the baths of Titus, and the (confiscated) report of the speeches, are still perceptible. The King of Naples has sent his compliments to Marquis Dragonetti (a Neapolitan), who spoke the opening oration, requesting his presence at Court; the orator declined; whereupon Ferdinand II. called on the Pope to expel him to the frontier, where relays of gens d'armerie were ready to escort him from Teracina to the Castel novo. Pius flatly refused to commit such a breach of hospitality. Here the matter rests.

The "pilgrims of the heart," (O'Connell's,) to use their own phraseology, arrived on Monday, and proceeded at once to the Irish seminary with the contents of the silver urn, which I saw to-day deposited in the vestry-room of the church adjacent, called St. Agatha dei Goti (of the Goths). The associations and reminiscences connected with this spot are by no means Irish, it having been, since the time of the Gothic Arians, a den of hetorodoxy; indeed, Gregory the Great calls it "*Spelunca pravitatis hæreticæ*," (lib. iii., epist. 19). The seminary itself is far from realising the character of a national institution; it was got up a few years back by a Dr. Blake, whose impracticable temper it had to contend with till his removal, and the appointment of the present mild and considerate President, Dr. Cullen; but it is by no means an improvement on Maynooth. Far from fostering a race of young clergymen, able to overawe and cope with the intelligent laity, of new growth in Ireland, it can at best only produce a set of half-witted ascetics. There *is* here an Irish convent and church better entitled to this national relic: I mean St. Isidoro, founded several hundred years, and always tenanted by distinguished Irishmen, the earliest being Luke Wadding, the great historian of the Franciscans. There was some whisper of a vault in St. Peter's; but, up to this moment, those who gave that hint have been told that none but crowned heads were admissable, such as the Stuart race, the Sobieskis, the ex-Queen Christina of Sweden, and (should she die here just now) the ex-Queen Christina of Spain, *her* great rival in combining gallantry with devotion.

The Italians find some difficulty in understanding why and wherefore this Irish champion was not disposed to allow his heart a resting-place in his own beloved land. The nation altogether is suspected here to be of posthumous origin, yet numbers resort to this small church to pay their respects to the assertor of his country's freedom, and feel flattered at the thought of possessing the relic within their walls by whatever agency brought here.

It seems that the pressure on the brain had caused naturally enough partial paralysis of the limbs. On the 14th of May he was observed by his chaplain to draw his right arm from the bed-clothes, and, making a feeble effort to raise it, "Doctor," he fairly murmured, "this arm is EMANCIPATED." It soon fell.—*Daily News.*

Churchman Book and Job Office.

W. H. B. SMITH,

(Successor to H. M. Onderdonk,)

BOOK AND FANCY JOB PRINTER,

No. 11 Spruce street, New York.

BOOK PRINTING, AND BINDING,

done with promptness, and in a style unsurpassed by any in the city of New York.

Checks, Drafts, Notes, Receipts, Bill-Heads, &c.

Executed with neatness and dispatch.

☞ W. H. B. S. having replenished his office with new materials, is prepared to do anything in his line which may be wished. Patronage is most respectfully solicited March 20—tf

CHURCH SCHOOL FOR YOUNG LADIES,

UNDER THE SUPERVISION OF THE PASTOR OF THE CHURCH OF THE HOLY COMMUNION.

Miss AYRES, Principal.

No. 54 West Twentieth street, New York.

THE Fall Term of this Institution will commence on the 15th of September. A Prospectus of the School may be obtained of the Rev. W. A. Muhlenberg, D. D., No. 110 Twentieth street; of Messrs. Stanford & Swords, No. 139 Broadway; and at the Depository of the Sunday School Union, No. 20 John street.

REFERENCES.

L. M. Hoffman, Esq., J. H. Swift, Esq., W. F. Cary, Esq., Govr. M. Wilkins, Esq., W. H. Aspinwall, Esq., R. B. Minturn, Esq., Murray Hoffman, Esq., Hamilton Wilkes, Esq. July 17—tf

GOTHIC FURNITURE.

THE subscribers would respectfully inform their friends and the public that they are prepared to execute all orders for Blackwalnut, Rosewood, Oak, and Mahogany Furniture. Chairs, Book-cases, &c. in the Gothic style. Also Church Furniture—Sofas, Chairs, Settees, Communion Tables.

None but the best of material and genuine workmanship are employed by the subscribers.

Orders received at 27 Cottage Place, one door above Houston street.

C. A. TYLER,
ARCH. JOHNSTON.

July 10—3t$

ORGANS FOR SALE—St. Mark's Church Organ. Inquire of the Sexton, Mr. Disbrow.

Also, three Gothic Organs, just finished.

Two Grecian cased Organs.

A second hand Church Organ, and an assortment of Parlor Organs.

For further particulars inquire of HENRY ERBEN, 172 Centre street.

July 17—yl.

RYDAL MOUNT SEMINARY FOR BOYS,

CHARLESTOWN, MASS.

FEW of the delightful mansions for which the vicinity of Boston is distinguished, are possessed of more attractions than the one which has been secured for this Institution. It is distant but ten minutes' walk from the central part of the City of Boston, whilst the extensive grounds around it, abounding in fruit and shade trees, impart to it the united charms of elegance and seclusion.

The course of instruction will include every branch which pertains to an accomplished education. Special attention will be given to the formation of manners, which are the result of habits rather than precepts. The pupils, with their Teachers, are regular attendants at St. John's Church, (Episcopal.)

The health of the pupils is most carefully attended to—the regular exercise—the abundant and wholesome food—and the salubrious situation of the School, are the main causes which conduce to this end, and are found so effectual that the advice of a physician is scarcely ever required. The INSTITUTION is abundantly furnished with all "appliances and means" which may conduce to the amusement and recreation of the boys, out of school hours. Gymnastics, Gardening, &c. &c., form a portion of their more atheletic occupations; while for stormy weather, and in-door amusements, every facility is offered for making the time pass in such a manner as to keep the powers of the body and mind in constant and healthy exercise. The whole establishment is made to resemble, as nearly as possible, a large, well regulated family.

Pupils are received at any age over eight years. It is preferred to have them sent at as early an age as convenient, in order that they may receive the full benefit of the course of instruction and moral training pursued in this establishment.

Boarding and tuition in the English branches and the Classics, per year, $200.

A long list of References, of the highest respectability, in Boston and the vicinity, may be seen by any who are disposed to patronize the School.

Circulars may be seen at the office of The Churchman.

T. B. CLOUGH, *Principal.*
E. W. ABBOTT, *Superintendant.*
Rev. WM. WITHINGTON, *Teacher of the Classics.*
F. B. CASAS, *Teacher of Spanish.*
A. AURAY, *Teacher of French and Drawing.*
Mrs. LOUISA PATTERSON, *Matron.*

June 26—3m

FAMILY SCHOOL

THE Subscriber having two daughters of his own to educate, would be happy to receive into his family as Boarders, six or eight little girls, not exceeding twelve years of age, to be associated with them. Every attention will be paid to their moral and religious training according to the principles of the Church, and to their thorough instruction in the ordinary branches of an English Education, in Music, Drawing, French, &c., the elements of Botany, and such other branches of natural science as may be suited to their age and progress. The Young Ladies will be under the constant care and instruction of a competent Governess. The situation is about one mile from Newark, N. J. on the Bellville Road, and is reputed to be unusually healthy. The garden and play grounds are of a delightful description. The place may be reached from New York in forty minutes. For further information as to terms, &c., application may be made to Mr. Floyd Smith, No. 12 John street.

DAVID BROWN,
Presbyter of the Church.

June 5—tf.

MR. YOUNG'S

ENGLISH AND CLASSICAL INSTITUTE,

No. 1 Abingdon Square, corner of Bank st.

THIS School which has for nearly three years been located at No. 88 Fourth street, will be removed on the first of May, to the large and pleasant house, No. 1 Abingdon Square. The rooms will be fitted up and furnished with all the comforts of private parlors.

In addition to a thorough course of English and Classical instruction, the principal modern languages, drawing, vocal music, &c., are taught by competent instructors.

Terms—from $10 to $15 per quarter, without extra charges for any studies. Two or three pupils will be admitted into the Principal's family as boarding scholars, at a charge of $200 per annum, payable quarterly in advance.

Circulars containing particulars, references, &c., may be had till 1st of May at 88 Fourth street.

March 27—tf

BOARDING and Day School for Young Ladies, at Wes Farms, Westchester county, New York.

The Spring Term will commence on the 12th of April, at which time Mrs. Wilkins will again be ready to receive a limited number of pupils as boarders. Those parents who may favor her with the care of their children may be assured that every attention will be paid to their happiness as well as to their education. The village of West Farms is healthy, and at the convenient distance of eleven miles from New York, from which place it is rendered easy of access by the Harlem Rail-road and stages from Morrisania.

For particulars apply personally, or by letter, addressed to Mr. Isaac Wilkins, West Farms.

Circulars may be obtained at the Churchman office, 12 John street. Feb. 27—tf

CHURCH PARLOR, AND CHURCH BARREL ORGANS.

THE subscriber continues to manufacture the above instruments, of superior quality, and at advantageous terms.

He was the first to introduce into this country those admirable and most useful instruments, Church Barrel Organs, which for country churches where organists cannot be procured, are invaluable

For six successive years at the great Fair of the American Institute in this city, he has been awarded the first premiums, viz: Gold and Silver Medals for the best Organs exhibited.

GEORGE JARDINE,
83 Anthony st., next door to Broadway.

January 23.

CHURCH TRIMMINGS.

THE subscribers keep constantly on hand an assortment of Pulpit Trimmings, consisting of Satin and Worsted Damasks, Silk Velvets, and Plusors, with an assortment of Silk Tassells, Fringes, Gimps, and every other article required for Pulpit Trimmings.

Also furnished to order Pew Cushions, either in Hair or Moss. Pews stuffed and lined.

CHARLES McAULEY & CO.,
Upholsterers, 116 Hudson street.

February 27—yly

CHURCH CUSHIONS, PULPIT FURNITURE, &c.

THE subscribers would respectfullly inform Building Committees and members of churches that they are prepared to execute orders for Cushions, Lining and Stuffing of Pews, Benches, and making Furniture for, and Trimmings of, Pulpits and Desks, of every kind of material used for the purpose, of different styles, at moderate prices, and at the shortest notice.

W. & G. CURTIS, Upholsterers in general,
aug. 3—y 449 Broadway.

BOARDING SCHOOL, SHREWSBURY, N. J.

REV. H. FINCH, Principal.

THE location of this School—in the vicinity of Long-Branch—is one of the most pleasant and healthy in the country—with an easy and daily communication with the city. The Summer term will commence on the 1st of May. For particulars, apply at this office; the bookstore of Messrs. Stanford & Swords, No. 139 Broadway, and at the Protestant Episcopal Sunday School Union, No. 10 John street. March 6—tf

TO CHURCHES.

THE undersigned having had many years' experience in the Upholstery business, are prepared to execute all orders for the furnishing of Churches with cushions, desk and pulpit trimming, curtains, aisle and chancel carpets, &c., at short notice, and on reasonable terms. Having a large and superior stock of goods always on hand, there will be no delay in fulfilling orders.

G. P. & J. GRATACAP, 31 Maiden Lane.

☞ Orders sent directly to us, or to HENRY M. ONDERDONK & Co.'s Book store, will meet with prompt attention. may 16—y

Just Published, for July.

THE YOUNG CHURCHMANS MISCELLANY. A Journal for the Young, containing religious and instructive matter, and illustrated with choice Engravings Small 8vo., 42 pp. Edited by Rev. J. A. Spencer, A. M., author of "The Christian Instructed in the ways of the Gospel and the Church." Published regularly on the first of every month, at 191 Broadway. Price, $1 50 per annum. July 11—yly

CONGRESS HALL—SARATOGA SPRINGS.

THE public are respectfully informed that this establishment is now open, as a Temperance House, for the reception of company. During the last winter, many desirable improvements have been made for the greater comfort and convenience of visitors.

JOSHUA COLLINS.
JOHN FORD.

July 3—4t

BOOKBINDING.

THE Subscriber respectfully informs the public that he continues to carry on the above business in all its branches. All orders punctually attended to.

Reference is made to the following gentlemen—Messrs Stanford & Swords, at whose store orders may be left Rev. Drs. Seabury, Anthon, Taylor, Higbee, and Smith J. M. Wainwright, W. A. Muhlenberg, John S. Rogers, Esq., 194 Fulton.

September 5—yly WILLIAM ASHKETTLE.

NEW TEXT BOOKS.

FOR Schools and Colleges. Published by D. Appleton & CO., 200 Broadway.

Keightley's Mythology of Greece and Rome, 18mo. 42cts.

Munderville's New England Reader, 12mo. 75 00.

Ollendorff's New German Grammar, edited by Prof. Adler, 12mo. 1 50.

Ollendorff's New French Grammar, edited by J. L. Jewett, 12mo. 1 00.

Ollendorff's New Italian Grammar edited by Prof. Foresti, 12mo. 1 50.

The system of M. Ollendorff is rapidly being adopted both here and in Europe.

Reid's New English Dictionary, with Derivations and numerous improvements. 12mo. 564 pages, sheep. 1 00.

Surenne's New Standard Pronouncing Dictionary of the French and English Languages, 12mo. Contains 52,000 words. 1 50.

☞ *At reduced prices for Cash only.*

Published and for sale by

THE GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION, Depository No. 20 John street, New York:

BOOKS OF INSTRUCTION

Union Primer,	per hundred,	$2 00
Prot. Epis. Sunday School Book, No. 1,	"	1 25
" " " No. 2,	"	1 50
" " " No. 3,	"	1 75
" " " No. 4,	"	3 50
Questions on the Sunday School Books,	"	4 00
Catechism No. 1, (Scripture Catechism,)	"	1 25
Catechism No. 2, (Catechism broken into short questions and answers,)	"	2 00
Catechism No. 3, (Catechism enlarged by Bishop Hobart,) stiff covers,	"	6 00
Catechism No. 4, (Catechism of the History of our Lord and Saviour Jesus Christ,	"	4 00
Beaven's Help to Catechizing,	"	6 00
Lloyd's Catechism on the Evidences of the Bible,	"	2 50
Church Catechism,	"	1 00
First Truths,	"	2 00
Duty to God,	"	50
Church Primer,	"	1 25
Sunday School Liturgy, and Psalms and Hymns, stiff covers,	"	6 00
Manual of Short Prayers for Children,	"	1 50
Harmony of the Creeds,	"	2 00
Questions on the Book of Common Prayer,	"	2 00
Collects from the Prayer Book,	"	1 50
Questions on the Collects, stiff covers,	"	6 00
Catechism on the Collects,	"	20 00
Epistles and Gospels from the Prayer Book,	"	6 00
Questions on the Epistles and Gospels, Parts 1 and 2, stiff covers	"	8 00
Manual of Oral Instruction upon the Bible,	"	2 00
Easy Questions for a Little Child, with answers in the words of Scripture,	"	2 00
The History of our Blessed Lord, in Easy Verse,	"	6 00
Bible Companion, vol. 1, Old Testament,	"	18 00
" " vol. 2, New "	"	20 00
Quest. on St. Matthew, part 1, stiff cov.,	"	6 00
" " 2, "	"	6 00
" " 3, "	"	6 00
Questions on the Acts, 1, "	"	6 00
" " 2, "	"	6 00
" " 3, "	"	5 00

NEW BOOKS OF INSTRUCTION.

THE CHURCH CATECHISM SIMPLIFIED, *by Questions and Answers*, $3 00.

SCRIPTURE READING LESSONS *for Young children*, $6

☞ A discount of 10 per cent. from the above prices is allowed to Sunday Schools, auxiliary to the Union, and to individuals purchasing to the amount of ten dollars.

LIBRARY BOOKS.

CHEAP LIBRARY. *One Hundred Volumes* bound, with muslin backs, and containing 158 books, put up by direction of the Executive Committee, for TEN DOLLARS This is believed to be the cheapest Library in th country.

THE LIBRARY to this date, in 167 vols., of various prices. Total, $24,44 nett.

THE CHILDREN'S MAGAZINE, bound in 36 vols., of 144 pages each. Price for the set, $6,48 nett.

THE JUVENILE LIBRARY, 6 vols., 32 mo. Price for the set, 87 cents nett.

BEAUTIFUL BOOKS FOR GIFTS.

In quarto form, upon superfine paper.

THE SHADOW OF THE CROSS. An Allegory By the Rev. Wm. Adams. With elegant illustrations. Muslin, gilt, 62 1-2 cents; fancy paper covers, 25 cents.

THE DISTANT HILLS. An Allegory. By the same author. Similarly illustrated. Muslin, gilt, 62 1-2 cts.

SACRED ALLEGORIES. The Shadow of the Cross, and The Distant Hills, in 1 vol. Muslin, gilt, $1.

THE DARK RIVER. An Allegory. By the Rev. Edward Munro. With 4 elegant illustrations. Muslin, 62 1-2 cents.

THE HISTORY OF OUR BLESSED LORD. In Easy Verse. With beautiful lithographic illustrations, &c. Muslin 50 cents; fancy paper covers, 31 cents.

THE CASTLE ON THE ROCK. With a fine wood engraving. Muslin, 25 cents, fancy paper covers, 12 1-2 cents.

FIDELIS, THE SOLDIER OF THE PRINCE OF PEACE. An Allegory. With a fine engraving. Fancy paper, 8 cents.

NEW LIBRARY BOOKS.

LUKE SHARP. A Tale of Modern Education,	half morocco,	34 cents
THE DARK RIVER,	" " "	30 "
THE FALL OF CRŒSUS	" " "	31 "
THE CRIPPLE OF THE RAILROAD,	"	15 "
THOMAS KENMIR.	" " " "	12 "
GOTTFRIED, or THE ISLAND HERMITAGE,		23 "
THE CASTLE OF FALKENBOURG,	"	15 "
HISTORY OF CHARLES JONES,	" "	10 "
PRASCA LOUPOULOFF, or Filial Piety Exemplified,		18 "
BAD HABITS,		10 "

PERIODICAL.

The CHILDREN'S MAGAZINE, *monthly publication*, 24 pages, 18mo—single, 25 cents per annum, and fifty copies for $10—payable always in advance.

☞ Address all orders for Books, and all remittances to DANIEL DANA, Jr., Agent,

may 16 Church Depository, 20 John street.

THE MUTUAL LIFE INSURANCE COMPANY OF NEW YORK.

No. 56 Wall street.

Nett amount of accumulated premiums invested in mortgages and N. Y. State and City Stocks and U. S. Government, $376,282,20.

THIS Company is organized on the purely mutual principle, and its business is restricted by the charter to the insurance of lives, and granting annuities and endowments, and now ranks among the strongest and safest institutions in this country. The whole of the profits enure to the benefit of the policy holders. An extensive and prosperous business promises large dividends on the first division of profits on the 1st February, 1848, and persons now insuring will share in these profits if they survive that period.

The premiums are paid annually, semi-annually, or quarterly, if desired, and are as low as any American Company, and lower than the English, with a participation in the profits. Policy holders are secured by investments in bond and mortgages on real estate in the city of New York and Brooklyn, worth double the amount loaned thereon, and in stocks of the State and city of New York, and of the United States.

The transactions of this Company are on the cash principle; consequently the survivors of parties insuring with it will not be subjected to the heavy drawback of accumulated premium notes, reducing the benefit of the assurance to a small pittance.

Persons may effect insurance on their own lives and the lives of others. A married woman can insure the life of her husband, which will inure to her sole use and that of her children.

Pamphlets explanatory of the principles of Mutual Life Insurance, and illustrating its advantages, with forms of application, may be obtained at the office of the Company, 56 Wall street, or of any of its agents.

TRUSTEES.

Morris Robinson,
William J. Hyslop,
R. H. McCurdy,
Frederick S. Winston,
C. W. Faber,
Mortimer Livingston,
Theodore Sedgwick,
Stacy B. Collins.
John H. Swift,
Jos. B. Collins,
James S. Wadsworth
Henry W. Hubbell,
Gouverneur M. Wilkins,
John V. L. Pruyn,
Frederick Whittlesey,
Charles Ely,
John C. Cruger,
Walter Joy,
Alfred Pell,
David C. Colden,
John C. Thatcher,
Rufus L. Lord,
William Betts,
Joseph Blunt,
Isaac G. Pearson,
William Barnewall,
William Moore,
Zebedee Cook,
Jonathan Miller,
Fitz Green Halleck,
Robert Schuyler,
Amos S. Perry,
Joseph Tuckerman,
Gidnon Hawley,
Wm. J. Bunker,
One vacancy.

MORRIS ROBINSON, President.
SAMUEL HANNAY, Secretary.
MINTURN POST, M.D., Physician to the Com'y.
JOS. BLUNT, Solicitor. 504 Broadway.

May 22—tf

Agents for the Churchman.

New Hampshire.
Portsmouth—Rev Chas. Burroughs, D D, and George M Marsh
Vermont.
Burlington—N A Tucker, Esq
Middlebury—Harmon A Sheldon
St Albans—G G Smith
Massachusett.
Boston—Charles Stimpson
Lowell—B C Sargeant,
Rhode Island.
Pawtucket—David Le Favour
Connecticut.
New Haven—Croswell & Jewett, booksellers
Hartford—Henry S Parsons
New York.
Albany—W C Little, Esq, bookseller
Catskill—Charles B Pinckney
Schenectady—A A Van Voorst
Troy—Young and Hartt
West Troy—George H Lewis
Lansingburgh—Alex Walsh, Esq, (gratuitously)
Poughkeepsie—Arnold & Grubb
Hudson—Milo B Root
Auburn—Thomas C Miller
Utica—Isaiah Tiffany
Watertown—J F Hutchinson, Esq, P M
Unadilla—A B Watson
Oswego—Henry Adriance
Buffalo—W B & C E Peck, booksellers
Fayetteville—D L Farnham, Esq
Pennsylvania.
Philadelphia—R S H George, bookseller,

Delaware.
Newcastle—Hon Jmes Booth
Maryland.
Baltimore—H Colburn
Chaptico—J Biscoe, Post Office
Princess Ann—Wm W Johnstone Esq, P M
District Columbia.
Alexandria—Bell & Entwistle
Virginia.
Norfolk—George Rowland, Esq
Richmond—Joseph Gill
Wheeling—B. M. Eoff.
North Carolina.
Wilmington—A A Brown
South Carolina.
Charleston—A E Miller
Georgia.
Augusta—G McLaughlin
Alabama.
Mobile—William Kerr, bookseller
Mississippi.
Natchez—C. T Vennigerholz.
Kentucky.
Louisville—Solomon K Grant
Lexington—William Iuchol
Ohio.
Marietta—Arius Nye
Cleveland—Lewis Handerson
Michigan.
Jackson—P E Demill, Esq
Illinois.
Quincy—Henry H Hoffman, Post Office
Chicago—George Davis.
Missouri.
St Louis—R P Williams
Nova Scotia
Halifax—Joseph H Graham, bookseller